

THE YOGA OF THE PLANETS

SŪRYA, THE SUN

ANDREW FOSS, PHD



TABLE OF CONTENTS

Dedication

How this Book will Help You

Find your Personal Mantras

The Journey

Notes on Pronunciation from the Transliteration

Hymn in Honour of the Planets

Sūrya, the Sun

The Mantras of Surya in Transliteration

Secrets of Vimshottari Dasha

Sources and Acknowledgements

The Artists

About the Author

HOW THIS BOOK WILL HELP YOU

This book has many uses. In itself, it is a meditation. There is no need to know anything about Vedic Astrology to enjoy and benefit. There are insights into astrology but the main focus is enlightening the consciousness and providing a rebalancing of the energies represented by the planets. This will happen automatically as one reads the mantras and their commentaries.

There are 108 mantras for each planet used in Vedic Astrology. Each mantra is a descriptive name converted to a salutation and used for meditation or chanting. For example ‘om śāntāya namah’ means ‘salutations to the peaceful one’ and is based on the name śānta (shaanta) which means peaceful. Reciting the mantra develops understanding for the quality embodied in the name and can help mental clarity and spiritual development. In the translation, the first mantra of each planet is fully translated. After that, just the names are translated leaving ‘Salutations to’ understood.

The Vedic planets are normally listed in the order of the days of the week. They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn plus the two eclipse points. These are the Lunar nodes called Rāhu (the North node) and Ketu (the South node). The Vedic ‘planets’ are often referred to as ‘Grahas’, the Sanskrit word which means ‘graspers’, as they appear to guide and control our experiences.

For the first time, these mantras are listed with translation and commentary. Even if you only read the commentaries, you will get some of the benefit. If the planet is weak or afflicted in your life, then this acts as a remedy. If it is already strong, this helps to enliven its full value.

A common way of using these mantras is to recite the set of 108 for the planet one chooses¹. For example, one could recite the mantras of the Sun on Sunday mornings. The next chapter, *Find your Personal Mantras*, will explain how to go beyond this and find out which of the mantras will especially enliven your personal chart.

The mantras of the more malefic planets, such as Mars, Saturn, Rāhu and Ketu, naturally contain some names, which describe the more challenging side of the Graha. These help us to understand certain behaviours and this can be remedial. For these names, it may be better to contemplate the deeper meanings rather than simply repeating them. For example, Rāhu is said to be cruel. This association with cruelty arises out of fear. Fear is deeply seated in survival issues.

Contemplating the mantra may help one get in touch with the source of the problem, so it can be alleviated. Loving an injured heart can be the basis of real change. This applies to our self or another. I do not recommend using the more challenging names as regular practice

mantras and I certainly do not recommend you ask another person to do them even if they come up when you do the calculations described in the next chapter. On the other hand, I have found listening to the sets of 108 names has been beneficial for my clients.

If chanting one or a set of mantras, I suggest you start with

om gam gaṇapataye namaḥ

to invoke the pure state of mind and end with

om sāntih sāntih sāntih

meaning ‘Om peace, peace, peace’.

For convenience, I am publishing the mantras of the nine planets of Vedic Astrology in nine separate eBooks. Put together, the length was too great but I am combining them all in the printed version. To find the eBook for another planet, visit YogaOfThePlanets.com. There you can also find information on the audio of the recitation of the mantras. I have on occasion given these to clients to listen to when that planet was afflicted in their chart with very positive results.

FIND YOUR PERSONAL MANTRAS

A great secret being released with this book is how to find the best mantras for you from the list of 108. This secret has been closely kept by a few Indian Astrologers and I am indebted to my teacher, Pandit Sanjay Rath, for enlightening me about this.

It is very simple. The reason why there are 108 mantras for the planets as well as such lists for the deities is because the zodiac is naturally divided into 108 segments. 108 is said to be the number of Shree, the Goddess of prosperity. Astrologically, it is our whole world. For example, the name of a new born child is often given based on the Moon's place in these divisions.

It is not only the Moon that is important. The Sun is very important and all the other planets of Vedic Astrology can be key. It all depends on our chart. Whatever the chart, doing the mantra for the position of a planet can be very beneficial. It will resonate with us and thus has extra energy.

There are a number of approaches for finding a powerful mantra for you or for a client, student or friend. The first I describe requires no astrology and the others are connected to the actual positions of the planets. For those with an interest in Vedic Astrology, this can become quite detailed as we drill down on the relationship between different planets. Therefore, a chapter on advanced applications is to be found in the printed version of the book. Here we give the easy astrological applications.

However you arrive at a mantra, please pay attention to the caveat mentioned in the previous section.

Method One, the Random Number

Picking a random number may sound an unlikely idea but it is something that many prognostic systems employ, including the Vedic Astrology method of answering questions. This technique often gives clear insights. If you are calm and quietly focused, then nature talks to you and one way of facilitating this is picking a number. There are really two situations, finding a number for oneself and finding one for another. For example, if you are a Yoga teacher whose student wants a mantra or someone sharing with a friend.

Suppose you want a random number for yourself and do not want to imagine a number out of 108. You can get three single digit numbers by picking numbers you see. One way is to open a book and take the final digit of the page number and do this three times. For example, suppose you open a book at random three times and get pages 21, 143 and 79. Pick the final digits which would be 1, 3 and 9. Write down these digits to form a number 139 and adjust

to the desired range by subtracting 108. In this example, $139 - 108 = 31$. Of course, you can come up with many alternate ways of getting a number.

My astrological software Shri Jyoti Star² gives a random number. In the Data Entry screen, click ‘Enter Number’. If you are asked about ‘Replacing the current chart...’ click Yes or No. In the next screen, make sure the Range is set to 108 and you will see a random number is given to you.

If there is another person involved, one can ask them for a number. This often works. What we want is a number between 1 and 108. If the person gives us a number larger than 108, we can keep subtracting 108 until we get a number in the desired range. For example, if they say 250, then subtracting 108 twice (216) gives 34. However, we may feel that the person is interpreting our answer to mean a single digit number only or perhaps knows the system we are using too well and may be biased towards certain numbers. Then we can ask for three single digit numbers as in the method described just above but we can write them down in reverse order. This is just a suggestion, in reality we can use any scheme that we like.

A separate app for this book is planned, which will do both random number and astrological calculations (information will be posted on YogaOfThePlanets.com).

Method Two, Using the Astrological Chart

The following is how to find the number for your natal Moon (or any planet). First, find out the sidereal position from any software, for example Shri Jyoti Star. In the current version 7, it will also give you the mantra number next to the planet glyphs in charts. The planned app for this book will also give the number (see YogaOfThePlanets.com) but it is easy to do it by hand if one has the planet position. Examples are given below.

In the table following, look up the planet position and find the number. Note, the table is at the end of this section and it is quite narrow to facilitate reading on narrow screens. If you still cannot see the whole width of the table, rotate your device to Landscape or pinch in until you can see the whole table.

For example, suppose the planet is at Virgo 5 degrees. 5° is between $3^{\circ}20'$ and $6^{\circ}40'$ so look in the second column of numbers under $6^{\circ}40'$ in the row for Virgo. You will find the number 47. Then look in the book for the mantra numbered 47. In the main text, the number is given at the start of the commentary, after the mantra. In the lists at the end, the mantra follows the number. For the Moon, the mantra for 47 is ‘om muktidāya namah’.

This is the simplest application of the rule where the number is counted from the start of the zodiac. This can be called ‘God’s view’ as the beginning of the zodiac is the beginning of the chart from the point of view of the Creator. Thus, it is very powerful. However, there are other views. There is the count from the Moon, which gives the social or personal view.

There is the count from the Sun, which is like the view from our soul. Another important count is from the Ascendant, which relates to the body and health. Reciting the mantra we get from this count may help our health but if we feel sick we should always consult a medical professional.

We can make a count from any of the planets as the starting point. In Jyotisha (Vedic Astrology) there are systems of planetary cycles (periods), especially the famous Vimshottari Dashā system. All Vedic Astrology software like Shri Jyoti Star give these cycles too. Even some Western Astrology software or online software give them. For example, you might be running a Venus Moon cycle and subcycle. That means you are in the major cycle of Venus and the minor cycle of the Moon (called a Bhukti). In this example, one can count from Venus to the Moon and use the mantra from the Moon list.

For example, let us find the mantra for the Moon from the perspective of the Sun. Let us suppose the Sun is at $8^{\circ}10'$ Leo and the Moon is at $4^{\circ}30'$ Sagittarius. First find the number for the Sun from the table as we did above, which is 39, and then the number for the Moon from the table which is 74, as $4^{\circ}30'$ is greater than $3^{\circ}20'$ and less than $6^{\circ}40'$. Now subtract 39 from 74 and add 1, which gives you 36. Then find mantra 36 in the mantra list for the Moon. We add 1 because if both planets have the same number, the answer has to be 1, there is no mantra for zero. If the subtraction gives a negative value, just add 108 to the result.

Now you know how to find key mantras for your chart in general and for your Dashā cycles. I recommend you start with 'God's view' as this can be considered the most important.

(The table is on the next page)

Degrees up to

Sign	3°	6°	10°	13°	16°	20°	23°	26°	30°
	20'	40'		20'	40'		20'	40'	
Aries	1	2	3	4	5	6	7	8	9
Taurus	10	11	12	13	14	15	16	17	18
Gemini	19	20	21	22	23	24	25	26	27
Cancer	28	29	30	31	32	33	34	35	36
Leo	37	38	39	40	41	42	43	44	45
Virgo	46	47	48	49	50	51	52	53	54
Libra	55	56	57	58	59	60	61	62	63
Scorpio	64	65	66	67	68	69	70	71	72
Sagittarius	73	74	75	76	77	78	79	80	81
Capricorn	82	83	84	85	86	87	88	89	90
Aquarius	91	92	93	94	95	96	97	98	99
Pisces	100	101	102	103	104	105	106	107	108

THE ASTROLOGICAL HOUSES

In various places in this book you will find reference to houses or places from some important personal marker such as the Ascendant or the Moon. The simplest and traditional way of understanding this is in terms of the 12 signs of the zodiac, Aries, Taurus, etc. If the Moon is in Taurus, then Taurus is the first house or place from the Moon. Gemini is the second. Aries is the twelfth, etc. One only has to count round by signs. The Ascendant is in the sign rising on the Eastern horizon at the time of birth.

THE JOURNEY

On March 3rd, 1995, I entered the sacred and tranquil valley surrounding the small village of Kollur. I had fostered a desire to visit here for eight years since a friend told me about it. I did not know why I felt this connection but when I was finally able to travel to India I set my heart on reaching that place. It seemed very special and I must have feared going straight there in case my energy was unprepared. I chose to go first to Tamil Nadu on the opposite coast and to the great temple of Rāmeshvaram.

Rāmeshvaram is on the spit of land opposite Sri Lanka. This is the place Shri Rāma worshipped Lord Shiva before launching his campaign to recover his wife Sītā from the demon king. To cross the ocean, his army of monkeys and bears built a bridge or causeway across the ocean. This was many thousands of years ago but, amazingly, the remains of a causeway to Sri Lanka are still visible in satellite photos. According to temple records, Shri Rāma's bridge was passable being completely above the sea until destroyed by a cyclone in 1480 AD.

From Rāmeshvaram, I visited the great temple of Mīnakshī and thence to the very tip of India, Kanyakumari. This place has remarkable temples especially that of the Virgin Goddess. I rose and went at 3:30 am and was almost alone in witnessing the bathing of the Goddess in milk. It was the Full Moon day. A little later I did homage to the shrine for the Navagraha and received a distinct blessing. Prior to that I had done some study of Jyotisha but had received no authority from any Guru or other source to study and practice. This was a most unexpected Grace.

From Kanyakumari, I travelled up the Kerala coast visiting Ashrams and temples until I came to Kollur. It was a great moment, though for no obvious reason at all. Kollur is home to the famous temple of Devī Mookāmbikā, the Goddess of the mouth. It is said she grants blessings related to the voice and the arts. Most evenings, artists from all over India come to perform before her. They sing, dance and play instruments.

At the time I knew nothing about this temple. I did not know that astrologers from all over South India come here to pray and do penance for Vāk Siddhi, the power that whatever one says proves true. After all, people expect an astrologer to have this power. While, in rare cases, it is possible that a person is born with this, generally it only arises after long and sincere spiritual practice. This is why Vedic Astrology, Jyotisha, is primarily a spiritual discipline and one should seek a guru or gurus to guide one's spiritual and intellectual development.

The essence of success in an earthly endeavour is the Grace of the Goddess and for each aspirant there is some form that appeals to him or her and which can grant success.

There are rules for finding this form but ultimately it is very personal. I should make it clear that talk of gods and goddesses does not conflict with the monotheistic view because the Vedic view is that the One takes whatever form we desire or can be approached as purely formless if that is our path.

The worship of the Goddess in India is, at its peak, related to the *Shrī Vidyā* and the *Shrī Chakra*. The great sage and teacher Adi Shankarāchārya installed a *Shrī Chakra* under the deity in the *Mookāmbikā* temple. After some time in Kollur, I came to know that he also installed a *Shrī Chakra* at the top of the highest mountain nearby where the root shrine of the Goddess is to be found. Part of the pilgrimage is to walk to the top of this mountain. It is about 12 miles or one can take the bus part of the way and walk the last 3-4 hours. I had many extraordinary experiences on this mountain as well as in the temple, which I will write about elsewhere.

While I was staying at the temple, somehow I conceived of this book. It seemed to me that the sets of 108 names of the *Grahas* (planets) were important and used by astrologers but I could find no trace of a translation or commentary. So I started making notes. When I could not understand a word, I discussed it with my friend UmaShankar Jois who is one of the distinguished priests at the temple. He studied *Jyotisha* with a great Guru though he passed away before my friend's studies were complete. UmaShankar is a great expert in the remedial measures and he felt I had some knowledge on the analysis of charts so we spent a lot of time discussing *Jyotisha* together.

I stayed at Kollur for more than 40 days, as is the custom, and then went for *Shivarātri* in Varanasi. This is the greatest festival for Lord Shiva and Varanasi is considered the city of Shiva, and is one of the most profound places to celebrate it. As I was about to leave Kollur, I went to the temple to take Her leave to go. The priests put me at the front during the *Arti* (ritual waving of lights before the shrine), which is the peak of the evening worship. Then I got on the bus to go to Bangalore where I could catch a train for the North.

As it happened, the conductor of this bus was part of a ring of thieves who stole the luggage of innocents like me. I arrived in Bangalore without anything, all my notes were gone. Still I managed to continue my journey and reached Varanasi, the great city of Shiva, at 4 am on *Shivarātri*. I washed and went straight to the temple having no luggage to concern me. Standing in the queue I noticed that I was the only male wearing traditional clothing. There was a guard on the door and they often turn 'tourists' away. He looked me over for a while and then enthusiastically said 'om namaḥ śivāya' and waived me in.

The next year, I returned to Kollur with another notebook. I started by writing down all that I remembered and naturally found that my understanding had improved over the year and quickly was ahead of my previous work. When I left Kollur after another 40+ days I had just

a few names which I could not decipher. I visited Prof. Ramachandra Rao in Bangalore who was one of the two people that I found who had published the lists of the names. We had an interesting discussion. He was a very great scholar. Unfortunately, he has now passed away. Travelling through India I met many good scholars who kindly gave me their opinions so the meanings became clear. Since then, from time to time I wrote my small commentary. It reflects many stages in my own spiritual life. I hope you enjoy it.

In 2007, I visited a small house a few miles north of the great Konark temple. This temple, though now partially ruined, was perhaps India's greatest temple to the Sun god. It is built like a giant chariot. Some of the carvings are now in the British Museum including the large carvings of the nine Grahas (planets). The Konark temple stands near the beach in the North Eastern part of India's V shape so is one of the first places to see the rays of the rising Sun. Konark is some 20 miles north of Puri where the great Jagannātha temple of Lord Krishna is to be found administered by the Shankarāchārya of the East. He is charged with maintaining the *Rig Veda*, accepted as humanity's oldest recorded wisdom text.

About 500 years ago, the great spiritual teacher Chaitanya Mahāprabhu resided here and the lineages derived from him are still very widespread today, such as ISKCON. He had five 'sakhas' or friends, as they were called, one of which was Swāmi Achyutānanda. The Swāmi was initiated by the great teacher at an early age and went on to become the King's astrologer, a noted author of over 200 books and an enlightened sage. He also founded 13 schools in the region. These taught various sciences and several were dedicated to Jyotisha. When he was leaving his body, he promised to remain in a 'shunya' form. Shunya means the void and it is a term he explained in great depth in one of his books. It does not refer to mere nothingness but to a profound state of Being.

He kept his promise and even today you can go and consult him. That is where I was going. There is a small shrine and next to it are the quarters of a pandit who keeps and interprets a set of copper plates (tamra poti). These plates only contain some drawings like the shape of a lotus, but when you enter there with a question in your mind, the answer appears written in ancient Odia (the local language 500 years ago) and the pandit reads them for you. If you look, you can actually see the writing appear. I went there with several friends, all of whom were students of Pandit Sanjay Rath who is the last remaining person carrying the knowledge of the Jyotisha schools founded by the Swāmi. In effect, we had joined his lineage. The answers we got were remarkably pertinent and insightful. We were all given mantras. I later talked to a colleague who has taken over 40 people there and he said no one had ever been given a mantra.

The Swāmi told me to finish my book. I noticed that when I did the mantra, I would work more on this text. I hope he forgives me for the long time spent in fulfilling his instruction

but perhaps I or the time was not ripe before now. This year (2015) marks the 20th year since I started and only this year did I make the important discovery about the Vimshottari Dashā which is published in this book. In the derivation of the Vimshottari Dashā cycles or periods, the great significance of 20 years is revealed.

The name of the Sun temple is from Kona + Arka. Arka is a name of the Sun and Kona means trine. In Jyotisha, this indicates the Dharma Trikona, the sustainer of life, which I have written about in many places in this book and is so important in the interpretation of the Vimshottari Dashā.

NOTES ON PRONOUNCEMENT FROM THE TRANSLITERATION

In the transliteration, there are marks called diacriticals that aid correct pronunciation.

In Sanskrit there are long and short syllables. The long ones are to be sounded for twice as long as the short ones, even longer is OK. Vowels with a line over them like ‘ā’ and double vowels like ‘ai’ are all long. ‘ḥ’ (h with a dot under it) is pronounced like ‘ah’, that is with aspiration. It is often pronounced as ‘ahah’ but this is not recommended for mantras as it effectively adds another syllable and the syllable count of a mantra is important. ‘ś’ with an acute accent is like ‘sh’. For example, ‘śukraḥ’ is pronounced ‘shukrah’.

Consonants or sibilants with a dot under them like ṭ or ṣ are retroflex. For example, ṭ is pronounced as the ‘t’ in Tom. You curl your tongue back and strike your palate. ‘ṭ’ on the other hand is a dental sound. ‘ṭh’ is ‘t’ with some aspiration as are all the other syllables that have an ‘h’ like ‘bh’, ‘dh’ and ‘gh’. You just blow a little when saying the consonant.

The ‘ṛ’ such as in ‘bṛhat’ is a vowel in Sanskrit pronounced like the ‘ry’ in jewelry. ‘c’ is pronounced as ‘ch’, as in ‘change’. In the commentary, I usually use ‘ch’. If ‘ch’ appears in the transliteration, then it is like ‘chh’, which is ‘ch’ with some extra aspiration.

Please visit a Sanskrit learning web site or teacher for more detailed advice. One good site is learnsanskrit.org.

The Devanagari (Sanskrit) support on a PC is excellent but may not be so perfect on mobile devices. Older Kindle devices and other eReaders may not show it at all. One can always check against the transliteration, which should be correct.

Please note that the first time part of a mantra is mentioned in the following text, it is italicized. Sanskrit terms in the commentaries are often transliterated but not always according to the more rigorous scheme. Sometimes the more usual form is followed using the standard English alphabet.

HYMN IN HONOUR OF THE PLANETS

ॐ गं गणपतये नमः

om gam̄ gaṇapataye namah̄

ब्रह्मा मुरारिस्त्रिपुरान्तकारी भानुः शशी भूमिसुतो बुधश्चा
गुरुश्च शुक्रः शनिराहुकेतवः सर्वे ग्रहाः शान्ति करा भवन्तु॥

brahmā murāristripurāntakārī bhānuḥ śaśī

bhūmisuto budhaśca |

guruśca śukraḥ śanirāhuketavaḥ sarve grahāḥ

śānti karā bhavantu ||

Brahmā (the Creator), Murāri (Vishnu, the Sustainer), Tripurāntakarin (Siva, the slayer of the demon Tripurāsura), Bhānu (the Sun), Shashin (the Moon), Bhūmisuta (Mars, the son of the Earth), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu, may all these Grahas be peaceful.

SŪRYA, THE SUN

ॐ अरुणाय नमः

om arunāya namah

1. Salutations to the dawn.

Aruna is the dawn, the colour of the dawn and is the charioteer of the Sun. Naturally the hymn to the Sun starts with the remembrance of his first appearance. This also brings the memory of the first light of the awakening of the soul or Atman that the Sun represents. Throughout the names, the inner value of life is constantly alluded to. While the names have much of astrology and the mundane in them, the main focus is the evolution of higher consciousness.

Aruna is portrayed as the charioteer of the Sun because the dawn precedes the Sun.

4 Highlighters
The light that appears before the first rays of the Sun and breaks over the horizon is the precursor to the sunlight, but it is also sunlight. The consciousness of the soul, even not yet awakened, is still consciousness and it manifests in our will and is symbolized in the one holding the reins of the chariot. In the awakened state, consciousness is the witness of the activities of the world. What is that witness? This is the ultimate question, or at least a key part of it. If we know the answer, then we know the One that is our very Self.

5 Highlighters
In the Vedic terminology, the soul is called the Atman, while God is called the Paramātman or, literally, the Supreme Soul. When the individual soul knows its essence to be the Supreme Soul, then it becomes the witness of the active elements of the world such as the intellect, the mind and the senses. Later, it revels in knowing that these are in essence the same being.

The Atman, resting in its awareness of oneness with the Paramātman or Supreme Soul, rides in the chariot that continues to be guided by the infinite intelligence of nature and the threads of destiny. The charioteer always follows the will of his master who rides in the chariot. That master, eternally satisfied, rises again and again without deviation according to the law. *Om Arunāya Namah*, means obeisance or surrender to the charioteer of the light of life and the eternal natural law, knowing which, in its perfection, is the prerequisite for realizing our own true nature.

In Sanskrit, this state is called Nitya Santosh. Nitya is eternal and Santosh means peace, fulfilment and satisfaction. This condition is said to be the natural state of the Jyotishi or Vedic Astrologer. Indeed, it is mentioned in the texts as being a prerequisite for practising

the science of Jyotisha. This first name establishes the astrologer in his natural state. As long as we have some fault to find with the flow of nature's intelligence, we cannot fathom the message of the planets and the stars. Once we know who we truly are, then we have a crystal clear view of that message.

4 Highlighters

The Vedic texts are full of wonderful stories. They are taught by the sages and there is much to be learnt from them. The style is quite brilliant and entertaining and they bear a resemblance to modern serial dramas, except that the Vedic stories are always uplifting and have a vast scope. Stories of gods, men, animals and the denizens of the upper and lower realms are all intertwined. Each episode is short and leaves us anticipating what happens next. It is hard to stop reading. In the ancient times, certain people called Sutas would travel around and recite these stories. They were highly honoured as everyone appreciated this work.

The great epic, the *Mahābhārata*, gives the story of Aruṇa, which, very briefly, is as follows. The parents of the divine beings were Mahārishi Kashyapa and his wife Aditī (Sun 6). Aditī had a rival wife called Diti. When Diti asked her husband for 1,000 sons, Aditī asked for two that would be more powerful than all of the 1,000. Aditī gave birth to two eggs and then she waited for them to hatch. Diti's sons were born but Aditī's did not come forth. After 500 years, there was still no sign of the hatching so she secretly cracked one of them to see the progress of the child. Aruṇa emerged from the egg but had only formed down to the waist. He cursed his mother for his incomplete development caused by her impatience. He was appointed to be the charioteer of Sūrya as his lack of a lower half would not hinder this work (Sun 36).

We might conclude from this story that when something extraordinary is to happen, it takes more time to gestate so more patience is required. Diti's sons were more ordinary and were born more quickly, while Aditī's took much longer. Diti's sons were all celestial snakes while Aditī's other son was the king of the birds, Garuḍa. Garuḍa became the vehicle for Vishnu who is closely connected to the Sun especially with respect to the sign Pisces (see Sun 17). While birds and snakes are deadly enemies, there is a deep spiritual story here also. The snakes are connected to the nodes of the Moon that cause eclipses. The South node called Ketu is where the consciousness is trapped at the base of the spine. The light has to be guided (Aruṇa) from there to the place of the North Node, Rāhu, at the top of the spine and thence to the crown, which is associated with Pisces, where it soars (Garuḍa).

6 Highlighters

What else do we learn from this story? One clue is that the Sun is closely related to birds. In Vedic Astrology, there is the concept of Pancha (five) Pakshi (birds). These are the Vulture, Owl, Crow, Cock and Peacock. This concept is widely used in India. For example, wearing the feather of your bird is said to enhance your luck. You find your bird based on the

Nakshatra or lunar mansion at the time of birth and whether the Moon was waxing or waning. Each night, the Moon is in a different constellation, hence the concept of lunar mansions or Nakshatras.

A deeper meaning of this first name is that Aruṇa is ‘a’ ‘rṇa’, which means without (karmic) debt. There is no debt on the level of the Supreme Self. That is why it is eternal and sinless and we seek That.

ॐ शरण्याय नमः

om śaranyāya namaḥ

2. The refuge.

Sharanya is the protector or one who gives refuge. The Sun, as the life giver and destroyer of darkness, is the protector of life in the solar system. The Sun represents religious buildings and throughout history, people have sought safety in these places. The unsettled mind and emotions find their refuge in the peace of the unbounded consciousness.

ॐ करुणारससिन्धवे नमः

om karuṇārasasindhave namaḥ

3. The river or flow of the essence (*Rasa*) of compassion (*Karuṇā*).

It is often said in astrology that the Sun is cruel. Yet at the beginning of these names we are reminded that he is the flow of pure compassion. This is the nature of awakened consciousness as well as the natural feeling of anyone sitting on a good vantage point watching the sunrise.

In the Yoga Sūtras and the Lalitā Sahasranāma, it is said that the wise exhibit only four attitudes or emotions. One is compassion towards the suffering. The others are joy, friendliness towards the good and indifference towards the vicious and evil-minded. The qualities or Guṇas are Sattva, Rajas and Tamas. Sattva is satisfaction and purity. Rajas is activity and passion. Tamas is dullness, carelessness, selfishness and cruelty. The four emotions of the wise are all born of Sattva, which predominates in the Sun. All other emotions are born of Rajas and Tamas as signified by certain other Grahas or planets.

ॐ असमानबलाय नमः

om asamānabalāya namaḥ

4. The one of matchless, unrivalled strength.

A few moments after sunrise, we have to look away as the light is too strong for the eyes. As the sun rises or the Shakti of the inner consciousness rises, its strength is obvious. What is there that can compare with that? This name, containing the word *Sama*, gives the clue that this power (*Bala*) is rooted in the fullness of evenness. Fullness is represented by the first letter of all alphabets ‘a’. Evenness is *Sama* or *Samāna*. The power is in the fullness, not in any expression of strength. It is evident by its mere existence, by just a glimpse of it.

Similarly, anyone who has experienced awakening will testify to the power that arises, and that power is rooted in perfect tranquility. It exists just to be absorbed in or surrendered to. When this happens, the knot of the individual’s struggle to survive unravels. This is the most deeply rooted of the knots. Breaking it is felt as a survival threat so we tend to resist it with the greatest effort. This surrender appears as the supreme sacrifice. Only the greatest power can split that knot and allowing that takes one home.

If the light and power of awakening comes without the final breaking of the knot of individuality and the ego rises up to use that power for its own ends, then this distorts the whole of consciousness. We know that we tend to use all our other resources, inner and outer, for our own advancement. However, there is nothing more pitiful than using the power of awakening for one’s own wants and needs. The trickery of the ego is very subtle. It will find all kinds of excuses if we let it. The great sage Mahārishi Vasiṣṭha taught that as long as ‘I, me, and mine’ keep arising in the mind, we have not realized the truth. Only spontaneous unassumed humility can be a true vehicle for that power.

In the famous epic, the *Rāmāyana*, we read about the demon king Rāvana. He worshipped Lord Shiva and gained such strength that no one could overcome him. However, it was not matchless because Rāvana committed many atrocities especially against women and sages. He had to fight Shri Rāma, who is hailed as God in human form. Rāma worshipped the Sun as advised by the sage Agastya and, thereby, overcame Rāvaṇa. The Sun, as exemplified by Shri Rāma, represents perfect righteousness and this is the basis of invincibility. A leader cannot fall unless some taint of corruption tarnishes him or her. That is why those who seek to undermine us will try to tempt us to some small act of dishonesty or injustice. The sages wrote these stories so we would clearly understand this and stay on track.

ॐ आर्तरक्षकाय नमः:

om ārtarakṣakāya namah

5. The protector (*Rakṣaka*) of the afflicted and the diseased (*Arta*).

The Sun gives great vitality and this wards off disease. Sunlight is a remedy for many illnesses. The Sun also represents political leaders and their duty is to protect their subjects, especially those who are suffering from poverty and disease. The Sun represents all kinds of governments and large organizations. This is why they are expected to have health care and social welfare programmes as well as to give support to charities. It has nothing to do with politics.

The names throughout this book bring out the highest values of the planets. These arise naturally when the Graha is well placed in the Vedic Astrology chart at the time of birth. The ongoing transits of the planets and the Dashās or planetary cycles modify the affect of the planet positions at birth. Whatever the Sun's placement nataly or in transit, repeating and meditating on the meaning of these names helps bring out the best in this aspect of our self.

ॐ आदित्याय नमः

om ādityāya namah

6. Born of *Aditi*.

The Sun is the son of Aditi, the wife of the sage and progenitor Kashyapa. She gave birth to all the gods. Aditi means unbounded and symbolises the creative power of the absolute. Her children are called the Adityas. Kashyapa was a seer or Rishi of infinite consciousness. We say 'was', but there is no record that he ceased to be as a physical embodiment. According to the Vedic texts, a few great souls are blessed with relative physical immortality. Aditi is his power to create those impulses of intelligence that uphold unity and harmony in creation. His other wife, Diti, which literally means difference, gave birth to the demons whose role is to break the symmetry. Her offspring are the Daityas. Under the names of Rāhu, we see that he is also the child of Kashyapa. The Adityas and Daityas are ever at war.

This constant engagement sustains the life of the universe, as both harmony and difference are essential. In Physics, there are particles called Bosons that harmonize and cause phenomena such as superconductivity. Others called Fermions sustain difference and literally stop us falling through the floor. All obvious life owes its existence to the Fermions. However, it is probably Bosonic effects that give rise to consciousness and the subtler powers of the nervous system, from bird navigation to telepathy, which we all experience to some degree.

It is said that humankind comes from the families of the ancient sages such as Kashyapa. There are seven sages who are associated with the seven stars of the SaptaRishi, commonly called the Big Dipper. These are associated with the seven principal Grahas or

planets and Kashyapa is associated with the Sun. These ancient family lines are called Gotras or clans and many people of Indian origin belong to the Kashyapa Gotra. To avoid interbreeding, it is the custom that one does not marry another of the same Gotra.

ॐ आदिभूताय नमः

om ādibhūtāya namah

7. The one produced first (*Adibhūta*).

The Sun was born first and then all the planets and the Moon. This is how a solar system evolves astronomically. The ancients clearly understood this. The Sun can also represent the first born in a family. On a deeper level, the Sun as the Atma or soul is prior to the mind and body. Even when the mind ceases to function and the body dies, the soul still exists. The soul is the primary element and every other element arises after it or out of it.

Philosophers argue about whether the world arises out of the soul or whether this is an inherent contradiction. Some say that the unconscious cannot arise from the conscious. Others say that the unconscious is made of the conscious and can be realized as nothing but consciousness, an 'experience' that many people report. This is the old debate between the dualists and the non-dualists. It appears to me to be only a mismatch in the state of consciousness being described. In one state, the duality is obvious. In another, the unity is obvious. It is well said that 'Knowledge is different in different states of consciousness'. Meditation helps us to know the truth directly.

Some major theories of Physics describe a Unified Field that has no perceptible duality but contains the necessary knowledge to create. It does so by spontaneously breaking its own symmetry. Thus, Physics harmonises with the philosophies associated with the Vedic thought.

The Vedic Astrological chart can also indicate the type of philosophy to which we are attracted. We will tend to adopt that regardless of what the 'truth' might be. The Sun tends to promote a universalist view such as Advaita Vedānta or non-dualist view. After all, there is only one Sun in our solar system and its light is found everywhere animating everything.

ॐ अखिलागमवेदिने नमः

om akhilāgamavedine namah

8. The knower of all the *Agamas* or sacred texts.

He is the repository of all the higher knowledge. In the *Rig Veda* (1.164.39), it says ‘Knowledge is structured in consciousness – the hymns of the Veda reside in the imperishable field’. This name indicates a very learned person but also connects the Sun to the Self.

Agama literally means ‘that which has come down’, the vast body of wisdom covering all the arts and sciences which we have inherited from the great sages. In fact, all worthwhile knowledge can be considered within the scope of the word Agama so this name has a meaning on many levels. The Vedas are said to be ‘Shruti’ or heard. That is, they were cognized by the sages in deep meditation. The Agama is said to be ‘Smriti’ or remembered and has been milked, as it were, from the concentrated essence that is the Vedas. Vedic Astrology or Jyotisha is one of those sciences. The Sun is the primary signifier for Jyotisha.

ॐ अच्युताय नमः

om acyutāya namah

9. The imperishable.

Only the imperishable is all knowing, and the all-knowing state is imperishable; the two are inseparable. *Achyuta* also means one who is not fallen, who is firm, not yielding to passions and living in truth. Again, the names are hinting at the characteristics of the enlightened and this is particularly true for the Sun as it indicates the deepest state of our existence, our soul or consciousness and the ultimate Truth.

This steadfastness explains why the Sun is uncomfortable in Libra, a sign of Venus, or in the close proximity of Venus. The temptation to yield to passion is then greater and this causes an inner struggle as well as a fear of being unworthy or fallen. In Taurus, the Sun is less afflicted because Taurus, even though a sign of Venus, is a fixed sign and thus helps the Sun be steady. Libra is a movable sign so being firm is challenging on the level of the soul.

Many great persons are born in the days from mid-October to mid-November when the Sun transits the stars of Libra. They face this dilemma but can be at peace. It helps to step beyond this struggle and identify with that aspect of being which is beyond the individuality represented by a date of birth. Most of us, if we feel unworthy in some way, try to cover it with self-promotion or denial. Worse is resorting to the use of various chemicals as this can damage the health. However, if we meditate on this mantra, then any self-judgment is seen for what it is – totally untrue. Self-judgment is utterly perishable.

ॐ अधिलज्ञाय नमः

ॐ अक्षिलज्ञाय नमः

10. The all-knowing (*Akhila-Jña*).

First, it was said that he knows all the Agamas which are the sacred scriptures, arts and sciences of all kinds. Now it is said that he knows everything. Total knowledge, the Veda, resides in pure consciousness (Sun 8). This is a state beyond learning, a state of pure knowing.

Some acquire information through studies but one whose chart is dominated by the Sun is like the fountainhead of knowledge to whatever extent this manifests. The Sun represents ‘knowing’, or what we truly know, without any doubt. Many astrologers have the Sun associated with the Ascendant due to being born around sunrise. Particularly if the Sun is in a sign of Mercury, it brings an intellectual tendency.

ॐ अनन्ताय नमः

ॐ अनन्ताय नमः

11. Having no end, immortal (*Ananta*).

The influence of the Sun makes us feel youthful, as if we are immortal. While the Sun in the first house of the chart can make for early graying of the hair, it can give a feeling of boundless power and vitality.

ॐ इनाय नमः

ॐ इनाय नमः

12. The all-powerful, the mighty one, the lord (*Ina*).

If the Sun is in the first house, or the rising sign is sidereal Leo or the Sun is the AtmaKāraka³, then one naturally feels the invincible power of nature and is a natural leader. This is easily mistaken by others as arrogance or a tendency to dominate. It is good for both the person and those around them to understand how this comes about so both can be more accommodating. Those who are the leaders should study how nature governs. Nature controls in an invisible way and, as one Vedic text says, a good ruler should levy taxes and manage the affairs of state in the same discreet way as the Sun evaporates water from a lake.

ॐ विश्वरूपाय नमः

om viśvarūpāya namah

13. Whose form (*Rūpa*) is the universe (*Vishva*).

What is the body of consciousness? When the soul only knows the individual ego, then the body is the individual mind, senses and physical sheath. When the soul realizes its universal nature, it knows that every form is its body and becomes incapable of showing any preference. Those who have not experienced this state may find this incomprehensible, but it is an exquisite and perfect condition.

ॐ इज्याय नमः

om ijyāya namah

14. The teacher (*Ijya*).

The position of this name tells us who is a true teacher: it must be one who embodies the qualities that have so far been hailed in the Sun. This should help us be very humble in offering to teach anything to anyone.

ॐ इन्द्राय नमः

om indrāya namah

15. The ruler of heaven.

Indra is the king of the gods, the wholeness of nature that manages everything. Like Zeus, Indra is described as the wielder of the thunderbolt. The word for sense is *Indriya*, which means belonging to Indra. Hence, Indra is that wholeness of consciousness that manages our awareness and thus our sensory experiences.

ॐ भानवे नमः

om bhānave namah

16. The shining one.

Bha (short ‘a’) is lustre, a star or Nakshatra. The path of the Sun through the sky is called the *Bha Chakra* or circle of stars. *Bhaa* (long ‘a’) is to shine forth, be brilliant and splendid. ‘A’ is the purest sound or the vowel least modified by the mouth and throat. The lengthening of the ‘a’ makes it represent a continuum. The syllable ‘Bhaa’ starts from silence

and bursts into a continuous flow of pure sound. This reminds us of the big bang at the beginning of creation or how a star starts to shine when nuclear reactions suddenly begin due to the weight of matter crowding together. This is how gravitational energy is converted to other forms of energy that ultimately support life.

ॐ इन्द्रामन्द्राप्ताय नमः

om indirāmandirāptāya namah

17. The friend of Vishnu.

Apta means a friend or relative. Vishnu is universal expansion. He is the temple or space holder (*Mandir*) of Lakshmi (*Indirā*), the Divine Mother. Only infinite expansion can hold the space for the Supreme Power. Fully evolved consciousness is unbounded just as the Sun's rays spread throughout the universe.

Name	Sign	Approx.	Key word
		start date	
Dhātā or Savitṛ	Aries	April 15	Power
Aryaman	Taurus	May 15	Generosity
Mitra	Gemini	June 15	Friendship
Aruṇa or Varuṇa	Cancer	July 15	Power to bless
Indra or Shakra	Leo	Aug. 15	Courage
Vivasvan	Virgo	Sept. 15	Service
Pushan	Libra	Oct. 15	Prosperity
Parjanya or Daksha	Scorpio	Nov. 15	Transformation
Amsha or Amshuman	Sagittarius	Dec. 15	Sharing and fairness
Bhaga	Capricorn	Jan. 15	Earning by work
Tvashtā	Aquarius	Feb. 15	Skill and innovation
Viṣṇu	Pisces	March 15	Renunciation for truth

Table of the Adityas (Courtesy of Pandit Sanjay Rath, Vishnu Purana).

The Sun is called Aditya as his mother is Aditi. There is an Aditya or name of the Sun for each of the 12 solar months or signs of the zodiac. These are considered forms of Vishnu

or related to Vishnu, where Vishnu is the totality. This is higher than the Aditya of Pisces even though the name is the same. Pisces is the culmination of the zodiac and thus represents completion, which Vishnu signifies. According to which month you were born in, there is a name suited to your soul. Find your Aditya in the table above.

ॐ वन्दनीयाय नमः

om vandanīyāya namah

18. Fit to be saluted, the adorable (*Vandanīya*).

The sense of self is seen from the strength and placement of the Sun in the Vedic chart. This measures the self-worth or natural self-confidence. When the Sun is strong, the person expects to be given respect. He or she often seeks or assumes leadership positions. If it is influential but weak or afflicted astrologically, they would like to be respected but are somehow unsure of their worthiness even though they may be highly capable. It is a very strange thing that we actually do experience this just as the time of birth indicates. This shows the perfection of the natural law and its divine underpinning. No wonder that astrology and its basis astronomy are humanity's oldest sciences and have played a role in or been the main purpose of almost all the great ancient monuments that have survived.

ॐ ईशाय नमः

om īśāya namah

19. The lord.

Ish is mastery and rulership. It indicates the Supreme Spirit. It is the number 11 as there are 11 *Rudras* and marks the North-East direction ruled over by Shiva as *Ishana*. Rudra is called 'Shiva', kind. This connects Sūrya to Shiva. If the Sun is the marker of the deity we need to worship or propitiate, we can do Shiva Puja or a Yagya (Vedic ceremony) like the great Rudrābhisekam. This is an intensely powerful Yagya in which the chanting gets faster and faster. When done in full by multiple experts, one can hardly fail to be thrilled and uplifted. It is said to awaken the inherent natural law of a place, re-establishing balance. The implication of this idea is that those who want to maintain their local culture and the health and well-being of the local people should arrange for Vedic Pandits to perform this extraordinary Yagya in their locale regularly.

ॐ सुप्रसन्नाय नमः

om suprasannāya namah

20. Very delighted, kind and gracious.

One who is very bright, clear, open and easy to understand. When our awareness is uncluttered with any dishonesty, which is inherently unclear or opaque, then all these beautiful qualities shine forth. Why are those whose lives are ruled or dominated by the Sun worthy of respect or even adoration? It is because of their truthfulness. If they fail to uphold truth, then their attitude is just arrogance to cover the lies. No one objects to following the orders of a profoundly honest person.

ॐ सुशीलाय नमः

om suśīlāya namah

21. Sweet natured, virtuous, well-behaved, of good character, chaste.

Sushīla is how all people in leadership positions should naturally be. Meditating on this mantra can help all of us to manifest the beautiful qualities of this name.

ॐ सुवर्चसे नमः

om suvarcase namah

22. Having exceedingly great vigour and brilliance. Of beautiful form (*Suvarchas*).

We all know the beauty and vigour of the physical Sun. In our own way, we can express these beautiful qualities by developing the wholeness of consciousness. This set of 108 mantras is there to assist us by enlivening many different flavours or expressions of that unitary state.

ॐ वसुप्रदाय नमः

om vasupradāya namah

23. The giver (*Prada*) of wealth (*Vasu*).

Vasu can mean a ray of light. The Sun naturally radiates, as does the awakened consciousness. It says in the Veda that *Rashmis* or rays radiate from consciousness, waking up whatever they fall on. This is the power of the attention of the saint. That is why everyone feels drawn towards such great persons and is the origin of the word *Darshan*. To ‘have *Darshan*’, is not to see but be seen by an embodiment of divinity. Awakening is the greatest wealth.

The Sun is the primary signifier of wealth. *Vasu* can also indicate jewels and objects of value. It is the number eight as there are eight *Vasus*, part of the celestial hierarchy. The

Vasus rule over Dhanishtha, the Nakshatra that bridges the two signs of Saturn, Capricorn and Aquarius. They are the gods of the earthly plane and this is reflected in the energy of Dhanishtha. Aquarius is the sign opposite to the Sun's sign Leo. It represents the business of the king, serving the people through the proper allocation of resources. A primary need is clean and sufficient water. Aquarius is the sign for building of reservoirs and other such public amenities and its symbol is the man carrying the pitcher of water. The number eight signifies the Prakriti or nature, which carries out the task of creation for the Self.

ॐ वसवे नमः

om vasave namah

24. He is himself a shining jewel, goodness itself (*Vasu*).

The Sun's gem is the Padmarāga or ruby also called Māṇikya. His good qualities outshine any gem.

ॐ वासुदेवाय नमः

om vāsudevāya namah

25. The Supreme Spirit (*Vāsudeva*).

This is a common name for Lord Vishnu. Depending on the circumstances, Sūrya can be identified with either Vishnu or Shiva. This name is especially used for Lord Krishna, who spoke the great teaching of the *Bhagavad Gītā*. It also means the son of Vasudeva, which was his father's name. Praising him with this name, reminds him of his father whom his brother imprisoned. This brother, an evil king, also murdered all but one of Shrī Krishna's elder siblings. In other words, use of this name inspires that energy of the divine that corrects injustice. It helps us stay on the path of righteousness.

Shrī Krishna was the eighth born, like there are eight Vasus (Sun 23). This mantra has eight syllables, which helps clean the eighth house, which is where the consequences of our mistakes accumulate. The eighth house is the spiritual transformation that leads to our liberation in the twelfth house. It is the fructification of our challenging karma, which generally initiates this process. The action of the eighth house is seen in the fifth house because it is the tenth from it. The Sun rules the natural fifth, so that is why we turn towards the significations of the Sun for help. These include our father and elders, the government and ultimately the search for our own spiritual source.

ॐ उज्ज्वलाय नमः

om ujjvalāya namah

26. Expanded and splendid.

Ujjvala has the sense of being unrestrained. What is there to restrain the Sun? Only the nodes that have a few minutes of domination during an eclipse as seen from the earth. Among humans, kings generally have the least limits on the expression of their will and the consciousness of the saint, the realized Atman, has no limits.

Ujjwala also means lovely or beautiful as well as a fire blazing up. It is love and passion as we see in the nature of Leo and the lion itself. More profoundly, it is the fire of consciousness that rises up and brings about our awakening. It is generally thought that restraining the physical passion facilitates this awakening. Conserving our energy lets it grow until it rises upwards and bursts forth as pure consciousness. In the Vedic philosophy, this conservation is called *Tapas*.

ॐ उग्ररूपाय नमः

om ugrarūpāya namah

27. Of fierce form.

Ugrarūpa also means powerful, strong, violent, high and noble. Close to the equator, the Sun appears fierce in the middle of the day. This is also the nature of the warrior king or of that power manifesting in human awareness, which has no limit and is ready to burn up the illusion. This may appear violent to the one wedded to the illusion but is only about illuminating what was dark and hidden.

ॐ उर्ध्वगाय नमः

om īrdhvagāya namah

28. Moving above.

Ga suggests going or moving and *Urdhva* is aloft, above, high, superior so it has a sense of domination as well as erectness. Leo ascendants are plainly visible due to their bearing. They stand erect like a lion in its full dignity. Naturally, factors such as Saturn in or aspecting the Ascendant can put a slight stoop in the stature.

This also refers to the upward movement of the Kundalinī Shakti. As it rises up, the spine straightens and even the hair may stand on end. Just as the Sun rises up to the mid-heaven, our being can rise up in joy.

ॐ विवस्वते नमः

om vivasvate namah

29. Abiding everywhere, of vast existence.

This is a famous name of the divine. It consists of three parts each starting with 'v'. *Vi* means division but can indicate vastness and greatness as well as multiplicity. *Vas* is to dwell or be. *Vat* indicates possession of these qualities. 'Va' has the sense of both moving and residing. It is auspiciousness itself.

This name naturally follows the previous one (Sun 28). After the Shakti arises, consciousness becomes infinite and a sense of extreme vastness appears. One senses 'I am everywhere'. At the same time, one can feel a part of every thing. That is the other side of 'Vi' that divides allowing Being to manifest as beings. Together they structure a sublime state.

ॐ उद्यत्किरनजालाय नमः

om udyatkiranajālāya namah

30. Rises with a mass of rays.

This is a pictorial view of the sunrise, which is hard to express sweetly in a few English words. *Jāla* is a web or mass like a coat of armour. *Udyat* is the sunrise and rising up in general, as well as diligence or persistent activity. *Kirana* is a ray or beam of light. The Sun rises up and continues above us surrounded by a mass of light rays.

This is equally pictorial of the subtle reality of the awakened consciousness. Sitting in the presence of one who is living in truth, one can see both the mass of rays and the focus of them through the attention. To some extent, it is there in everyone and everything.

The *Rig Veda* is the most ancient literature or text known to us. In the first verse of the last chapter, the 10th Maṇḍala, it says:

'The great fire at the beginning of the dawn has sprung aloft, and issuing forth from the darkness has come with radiance. Agni, the bright-bodied, as soon as born, fills all dwellings with shining light.'⁴

While this could be taken as a mundane description of the dawn, it also very precisely describes the awakening of consciousness. This is a translation by an English Victorian scholar but the Sanskrit verse contains much more. Many saints hold that the Veda is both a commentary on the process of awakening and a vibratory representation of it. The actual sounds activate those experiences because they are the vibrations of that experience.

Reciting these names of the Sun can also awaken these states or ‘Bhavas’. The early morning before sunrise is especially fruitful for this practice.

ॐ हृषीकेशाय नमः

om hr̥ṣīkeśāya namah

31. The lord of the senses.

Hṛṣīkēsha is the one who is fully in control of his senses and is filled with joy. See this name under Venus 63.

ॐ उर्जस्वलाय नमः

om ūrjasvalāya namah

32. The powerful, the mighty, the great (*Urjasvala*).

He is possessed of full vigour. In youth, one has a certain vitality but it gradually gets wasted or worn away. The Yogic or true Tantric concept is to concentrate that energy so it fills the whole system rather than residing mainly in the base of the spine, where it causes a pressure of desire. The rising and expansion of this energy leads to a certain glow as celebrated in many of these names.

ॐ वीराय नमः

om vīrāya namah

33. Vital and strong.

Urjas, in the previous name (32), suggests vigour while *Vīra* is sheer power. This word is the basis of the English word ‘virility’.

ॐ निर्जराय नमः

om nirjarāya namaḥ

34. Free (*Nir*) of ageing or decay (*Jara*).

This is the consequence of conserving the life force. The Sun in many ways represents health and prolonged youthfulness. For example, the Sun gives an optimistic disposition because it is always shining. A positive attitude in life is excellent for health. The Moon, on the other hand, has two phases. When the Moon is waxing one feels the life energy rising and is thus more optimistic, whereas during the waning phase one can feel as if things are declining.

ॐ जयाय नमः

om jayāya namaḥ

35. Victorious (*Jaya*).

In India, the government has the motto ‘Satyam eva jayate’, truth alone conquers. Whatever partial victories are achieved by dishonest means, ultimately only truthfulness prevails. Truth is that which never changes because only the unchanging can be said to be victorious over time. Hence truth, Satya, and knowing, are intimate with that pure state of consciousness, which is unchanging by its very nature. Absolute truth is the property of silence and is thus only found in silence.

We can also say that whatever of human knowledge has survived longest is closest to truth and this would be the *Rig Veda*. There is a traditional teaching about the Veda that ‘The commentary of the Veda is the Veda itself, follow the sequence’. The implication is that the totality of knowledge is contained in the first syllable and the following syllables, verses and hymns increasingly elaborate on this. I am indebted to Mahārishi Mahesh Yogi for this insight. The process of human knowledge is one of ever more elaborated understanding of natural law. It starts with our first intuitions or revelations. This forms the basis for the next layer of understanding. There is truth in all of it, so there is victory. The greater the depth of truth, the greater the victory.

ॐ उरुद्वयविनिर्मुक्तनिजसारथ्ये नमः

om ūrudvayavinirmuktanijasārathaye namaḥ

36. His (*Nija*) charioteer (*Sārathi*) is cut off (*Vinirmukta*) at the thighs.

There is a story of how Aruṇa, the charioteer of the Sun, was born prematurely without his thighs and legs (Sun 1). He was given the position of guiding the chariot of the Sun for

which these limbs are not needed. Clearly, this is symbolic of the dawn which is seen clearly before the sunrise and then disappears as the Sun rises. We could postulate this in the human context as referring to the focus of life, which tends to rotate around the thighs until the life force rises up and takes permanent residence in the higher Chakras. After this, life dwells perpetually in a state of pure delight, devoid of craving.

The rising up of the Kundalinī does not necessarily mean this state is permanently established. As long as there is some identification with the body, its influence is still there and one's attention can be drawn to any of the Chakras. The use of the word *dvaya*, twofold, to qualify *ūru*, thighs, makes this more explicit. Dvaya refers to duality that is the source of fear and conflict unless one also perceives the bliss of the essential unity of life. This mantra encourages us to recognize the non-dual essence of everything.

ॐ ऋशिवन्द्याय नमः

om ṛśivandyāya namah

37. Worshipped (*Vandya*) by the Seers of Reality (*Rshi*).

The Seers are those who have realized the truth. They are perpetually attending to the light of life, the inner Sun. Once known, nothing else can attract the awareness. This attention is the highest form of worship. Those who know it and can recognize it honour one who embodies this state. Those who are not Seers will sense it to whatever extent their heart is open. If distracted, they may miss it entirely.

ॐ रुग्हन्त्रे नमः

om rughantre namah

38. The remover (*Hantṛ*) of disease (*Rug*).

The inner and the outer sunlight heal both the subtle and the gross bodies. Most of all, the light of consciousness removes the Prāgya Aparādha, which is literally the mistake of the intellect. Prāgya Aparādha is the notion of difference coupled with the forgetting of the essential harmony or unity of all things. In the text *Charaka Samhita*, the science of Ayurveda cites this as the source of all disease and certainly dis-ease. The realization of oneness within everything removes this, even though the experience of the variety of the world continues.

ॐ ऋक्षचक्रवराय नमः

om ṛkṣacakracarāya namaḥ

39. Travelling through the circle (*Cakra*) of stars (*Rkṣa*).

Rkṣa means a sign (*Rāshi*) or a Nakshatra of the zodiac. The Sun defines our seasons and our year by its apparent rotation through them. The sequence of full moons defines the *Rāshis* and these are attributed to the Sun. As the Sun is giver of the law, the Vedic chart showing the *Rashis* is where we look for our destiny. The Moon's approximately 27-day rotation is the source of the Nakshatras. They are attributed to the Moon and thus show our mental experience of life.

Rkṣa can mean best or excellent. The mantra can be taken as a reference to the Chakras in the body. The Sun, as the life force, moves through the bodily Chakras sustaining our existence. The best Chakra can be said to be the Crown Chakra where consciousness manifests in its glory. The *Kuṇḍalinī* energy rises through the Chakras in the body from the base Chakra in the perineal region to the crown. The Crown Chakra is the 'place' of infinity, but there are Chakras conceptually even higher than this.

ॐ ऋजुस्वभाववित्ताय नमः

om ṛjusvabhāvavittāya namaḥ

40. He is famous (*Vitta*) for his upright (*Riju*) nature (*Swabhāva*).

Riju is also honest, straightforward and favourable. A strong and well-placed Sun gives these characteristics. The rising *Kuṇḍalinī* straightens the spine. Once risen, life has an upright characteristic as the awareness is centred in the highest Chakra.

ॐ नित्यस्तुत्याय नमः

om nityastutyāya namaḥ

41. Eternally to be praised (*Stutya*).

Nitya is eternal and refers to spiritual practices done daily without regard for special days. The principal daily mantra of the initiated is the *Gāyatrī* Mantra, which celebrates Savitr, one of the names of the Sun. It is repeated at the three solar junctions of the day: sunrise, midday and sunset. Renunciates may also do practices at midnight. The junctions are the times when the transcendental is more accessible. The Sun, which is worshipped is the inner Sun, which has as its symbol the outer Sun. Behind the orb is the Divinity, *Nārāyaṇa*.

The awakening of the inner Sun draws others who sense this and seek the same. Who

comes is a matter of Karma, which can be studied from the Vedic chart.

ॐ ऋकारमातृकावर्णरूपाय नमः

om ṛkāramātṛkāvarṇarūpāya namah

42. His form is the process of creation from the primordial sounds.

According to the Vedas, creation starts from a point or Bindu. This is like the concept of the Big Bang. From this Bindu, the trinity of creation, maintenance and dissolution arise in the form of two triangles. The upward pointing triangle, the Shiva triangle, is associated with the letter 'a' and returns awareness to its source. The downward pointing triangle, the Shakti triangle, is associated with the letter (*Kāra*) 'ṛ' and causes manifestation. This is a semivowel that sounds rather like 'ry' in the word jewellery but is more of a vibration (Rrrr). It has the sound of creation in it. From this 'ṛ' comes all the other sounds (*Māṭṛkā*) and the letters (*Varṇa*). Thence, the Veda is formed and projects into all the matter that there is.

It is said that Shiva exhaled the Veda and from that the universe was created (*Shiva Mahāpurāṇa*, Rudra Samhita II). A similar idea is to be found in Genesis, the *Torah* and the *Bible*. Specifically it is mentioned that He created without any sense of ego. The primary Veda is the Rik or *Rig Veda* (in Sanskrit 'k' becomes 'g' before 'v'); again we have the syllable 'ṛ' (Rig is correctly written as ṛg). Within the silence of the absolute, truth or 'ṛtam' vibrates. From this, creation bursts forth.

The primordial sound is 'ṛ' or 'ṝk'. The 'k' is what brings a stop to the vibration. Try it. When you say 'Rrrrr...' there is a vibration or stirring but as soon as you move your mouth to pronounce a 'k' it stops. Thus 'ṝk' is a verbal expression of the range from full vibration to pure silence. Within that, everything that is resides. Hence, the *Rig Veda* is the first and foremost description of the fundamental reality.

This name indicates using this letter 'ṛ' as a symbol to indicate the Sun. It also reminds us that the energy of creation embodied in the Sun is also the Devi Shakti or power of the Goddess.

The two triangles mentioned above overlap and form a diagram. This is the most basic form of the *Śrī Chakra* or auspicious diagram. It is a six-pointed star with a point in the middle. If the point is left out, the anchoring connection with the still centre, the Divine consciousness, is unrepresented. The real utility of the diagram can be lost unless one consciously honours the centre as the infinite. The 12 house Chakra of Vedic Astrology is a elaboration of this six pointed star. Between each point is a space so there is a total of 12 places around the circle. The interpretation of these 'houses' follows from the concept of the

Shiva and Shakti triangles and their interaction. Houses one, five and nine are the points of the Shiva triangle and refer to Dharma and the self. Houses three, seven and eleven are the points of the Shakti triangle and represent desire, fulfilment and the significant other. This can be taken much further. It is helpful for astrologers to remember that the centre of the chart is sacred and should not be cluttered with data. This important tradition is even found in Western astrology through the Huber school.

ॐ उज्ज्वलतेजसे नमः

om ujjvalatejase namah

43. He has a beautiful and glorious (*Ujjvala*) radiance or glow.

This is the first use of the word *Tejas*. When an individual surrenders internally, transcending individual wants and needs and relaxing into a state of pure being, then the body has a glow. This is *Tejas* and is ascribed to a subtle bodily substance called *Ojas*. Ayurveda describes *Ojas* as evolving out of the reproductive physiology that it describes as the subtlest product of digestion.

The relationship between the sexual and the spiritual is inescapable. One is ruled by Venus, the other by Jupiter. Jupiter wants children but sees the desire energy of Venus as a distraction. Thus Jupiter sees Venus as an enemy. Hence, this is often the typical attitude of religious orthodoxy towards sexuality. Venus, however, does not have a problem with Jupiter; he is merely neutral towards him. In truth, there is no fruit to the practices of Jupiter without the essence that Venus rules over, the melting of the heart and the flowering of devotion. That is why some learned astrologers call Venus the principal signifier of Moksha or liberation.

Venus shows the degree of refinement of life that we have carried into this body. Venus is always fairly close to the Sun. At the highest level, their association can give a capacity for pure loveliness and for the essence that is Venus to be completely subsumed into the being, as suggested by this name.

ॐ ऋक्षाधिनाथमित्राय नमः

om ṛksādhināthamitrāya namah

44. The friend (*Mitra*) of the principal lord (*Adhinātha*) of the stars (*Rkṣa*) – the Moon.

The Moon is the lord of the stars because it is the brightest object visible when the stars are visible. The Moon's light is only the Sun's, so they are natural friends. More internally, the mind observes, illuminates and relates to all its objects. The soul or Self is not antagonistic

to the mind or the heart from which it arises. It is a friend. Without the mind and heart there will be no experience for the Self to witness. It remains alone.

ॐ पुष्कराक्षाय नमः

om puṣkarākṣāya namah

45. He has eyes (*Akṣa*) like the blue lotus and is thus exceptionally beautiful.

This name can also mean having intoxicated eyes. Bliss has that effect. The finest view is the blossoming of pure consciousness. That is likened to a lotus flowering and can be experienced as a wondrous blue colour.

Puṣ is blossoming, *Kara* is to cause it. His vision is endlessly expanding. Internally, once the view of pure knowledge arises, the vista is endlessly elaborating. We all see and learn every day but to whatever extent we choose to close our heart and thus our mind, to that extent everything seems the same or ‘old’. The fully open heart is always tasting newness. Everything it sees and feels is as if blossoming.

ॐ लुप्तदन्ताय नमः

om luptadantāya namah

46. He is not masticating.

The *Brahmā Sūtras* is one of the greatest Vedic texts and belongs to the section called *Vedānta* pertaining to the knowledge of the Self. It says ‘Brahman is the devourer of everything’. Life can be effortless but if the needs and wants predominate, much chewing may be required. The Sun does not need to chew his food, it is digested effortlessly. This is pictorial of the nature of that consciousness that has nothing to do but is consuming everything. Initially, there is an experience of separation. Then a state of oneness is realized. After some time, that oneness overtakes all the differences, revealing everything as its expression. This is consciousness effortlessly consuming everything. This name also hints at the power of the hidden (*Lupta*) or unverbalized parts of certain mantras, signified by the teeth/tooth or tusk (*Danta*).

ॐ शान्ताय नमः

om śāntāya namah

47. Peaceful.

He is completely at rest. This is because no effort needs to be made within the Self. One error we all tend to make is to try and fix or heal the inner. This is quite contrary to the nature of the Self and prevents it becoming evident to us. Stopping masticating, as it were, and just resting in whatever is, leaves pure *Shānta* or peace. Even meditation, if done for some aim of being different or becoming a spiritual somebody, achieves little. If our inherent tenderness takes us into the meditative space with or without a technique, then it is the flow of gentleness, which is pure loveliness.

There is no peace without tenderness. The need to fix something inside ourselves is a kind of harshness like all judgment. It covers the tenderness as a cloud hides the Sun's rays.

ॐ कान्तिदाय नमः

om kāntidāya namah

48. The giver of brilliance.

Kānti is splendour and beauty. It can mean loveliness as well as one beautifully decorated or handsomely dressed. While the Sun is the father figure who can appear stern, he also grants a special sweetness. This is especially true of those who have known the Self, which is characterized by purity, consciousness and bliss (Satchidānanda). This sequence of three names (Sun 46-48) tell us that those who stop struggling within experience peace and become *Kānti*.

ॐ घनाय नमः

om ghanāya namah

49. Steadfast.

Ghana has the sense of unshakeable compactness or firmness. It is concentrated and undispersable. This goes with the fixed nature of the Sun's sign Leo. Great leaders always know when to bend but when necessary they are unyielding. There is an infinite range of levels of leadership. Vedic Astrology helps us understand how this expresses in different people and even groups and countries. This removes the need to criticize anything or anyone because we can understand how any particular behaviour arises. If asked, we can perhaps suggest how someone's vibration can be raised and purified.

ॐ कन्तकनकभूषणाय नमः

om kanatkanakabhūṣanāya namah

50. Shining with golden (*Kanatkanaka*) ornaments (*Bhūṣana*).

Solar people are likely to be fond of gold and the Sun rules over golden things. The outer Sun is a golden orb. The name also indicates the golden luminescence that one often sees around the wise souls. As the perception refines, this golden aura can be seen around everything.

ॐ खद्योताय नमः

om khadyotāya namah

51. The source of light (*Khadyota*).

This is a name of the Sun or a firefly. It has the suggestion of a source of light or flash of brilliance. The look of the enlightened is like a flash of light in our consciousness. This is why people are keen to visit saints for ‘Darshan’. As mentioned in Sun 23, when awakened consciousness looks at a body, it sees itself and also the limitation that is preventing that individual from knowing its own Being. In that look, the limitation starts to be dismantled. What it sees, the truth, awakens. On a high level, there is no ignorance at all but on other levels, the drama of difference exists.

ॐ लूनिताखिलदैत्याय नमः

om lūnitākhiladaityāya namah

52. Completely destroying all (*Lūnita Akhila*) the demonic forces (*Daitya*) – darkness and ignorance.

Destroying the negative energies is the responsibility of the Sun. Our own truth is for clearing our own ignorance and, if we feel incapable, we seek out one who embodies a greater light to help illuminate us. This is wise because our own light is already shining at its own level.

This is the concept of the Guru. The word Guru means the remover of darkness (Jupiter 1). Darkness can only be removed by introducing a light source and that is why people have always turned to souls who have awakened their own light. We call them saints and depict them with halos. We move towards them because, if they bless us, our awakening can be kick-started, which otherwise may take a very long time. This has been true in every culture and every religion, because this awakening has nothing specifically to do with culture or

religion. It is what ultimately distinguishes humans from animals. We can even say that an awakened soul is truly super-human.

There are historic claims of levitation for over 200 Catholic saints based on apparently reliable eyewitnesses In South Asia, these things are also well known. I have met a few people who have had such experiences. Physicists find such reports inconvenient or they are frightened to investigate for fear of their closed-minded colleagues. Recently, in 2013, the BBC reported on an investigation of a holy-man who is said not to have taken water or food for 70 years. His name is Prahlad Jani (Mataji). He agreed to being investigated and the doctors kept him in a hospital room for 10 days during which he took no food or water and excreted nothing. He appeared entirely happy and healthy. Such powers are said to be a side effect of the evolution of sanctity. The awakening of the inner light of the soul is what really matters. That alone can benefit the world.

We radiate our inner state and everyone around us is touched by this. Whatever we are, we give that to our environment. Some people are more aware of this than others but it is going on all the time. I used to experience deep depression, which is common for those with a strong influence of Saturn on the Moon. One day, I said to myself, "Is this what you are giving to the world? Enough." After years of living with this problem, I firmly resolved to end it. Within about 24 hours, the intensity of the depression decreased and I have never gone back to that place. Saturn is about sorrow, so the path of those touched strongly by Saturn is to ^{5 Highlights} overcome sorrow. Similarly, those touched by Mars have to commit to overcoming anger. It is critical that one does not fall in to the pit of blaming others for our situation. If one stays out of that pit, anger stays out of the heart and leaves space for love and compassion. Otherwise, these self-destructive tendencies will go on and on. Enough angry people can destroy the whole society.

Misery also destroys society but through disease rather than social upheaval. We could blame the press and politicians for fomenting such things but they are really reflectors of the mass consciousness. Only a growing number of pure hearts free of negative emotions like misery and anger can turn this around.

ॐ सत्यानन्दस्वरूपिणे नमः
om satyānandasvarūpiṇe namah

53. His natural form (*Svarūpin*) is the bliss of truth (*Satyānanda*).

By studying the qualities of the Sun, discussed in this chapter, we can see those activities that can bring us satisfaction, even bliss, through the Sattva of the Sun. For example, selfless service giving protection and care for those who need it as well as meditating on

the Truth Itself.

The Vedic Astrological chart shows the patterns that we brought into this world over and above those that come with just having a human body. Satya or truth is beyond these patterns. Dishonesty creates discomfort, which we can only evade by becoming hard hearted. Hardness makes life worthless, while honesty makes one feel relaxed and the pure state of Satya is both a state of perfect relaxation and pure sweetness or bliss. More honesty means life has more joy. It is best to avoid temptations that involve some compromise or seek help from the good. Whatever has occurred in the past does not matter. It is only the present that matters.

Vedic Astrology shows us that the planets that tend to make us run around, Mercury (money and intellect) and Venus (passion), promise happiness but do not deliver. All satisfaction belongs to the Sāttvic planets Jupiter, the Sun and the Moon. Satya and Sattva are closely related. They both begin with ‘Sat’ or purity of life. It is just like those fraudsters who say, ‘Give me a small amount of money and I’ll give you a huge amount.’ It is exciting but it is always a lie.

ॐ अपवर्गप्रदाय नमः

om apavargapradāya namah

54. One who gives achievement or the fulfilment of actions (*Apavarga*).

The Self is the true author of all that is accomplished and every drop of fulfilment we experience. Normally we assume that fulfilment is associated with the result or the gain that may accrue from some act. This name alerts us to the truth that the sense of fulfilment arises from within and is not a product of what we have done. Once the consciousness starts to get purer, every impulse of life brings a drop of bliss. Standing up or falling down, winning or watching another crossing the line in front of us is equally sweet because it is all a movement of the essence of life, which is pure bliss. Without that, whatever we gain brings little true satisfaction. After a moment, the cravings start again.

Some people will say that they are afraid of losing ambition because they think that is what is driving them forward. Ambition can be clearly seen in the Vedic chart and is part of what we are. A strong Sun is seeking a throne but ambition is primarily shown by Mars. As the consciousness becomes purer, we are naturally given greater opportunities to serve. The greater the capacity, the greater the responsibility.

ॐ आर्तशरण्याय नमः

om ārtaśaranyāya namah

55. The refuge (*Sharanya*) from afflictions and disease (*Arta*). Especially the disease of disease.

ॐ एकाकिने नमः

om ekākine namah

56. Alone (*Ekākin*).

There is only one Sun. Pure Being is solitary as it is undifferentiated by its nature and thus knows no duality. One whose chart and hence whose life is ruled by the Sun have a certain loneliness. It is like the king who is surrounded by many but has no peers.

The Vedic literature says that the universe was created because the One started to feel aloneness, 'I am one, let me be many' (eko'ham bahu syām). Thus, the infinite wholeness burst into an infinite number of parts, each of which is to experience some fragment of the infinite possibilities before being reabsorbed into the wholeness. Each of us is such a part. The Divine chose to experience every possible experience. We are That, blessed with one stream of experience, so how can we complain about anything? All our complaining is born of the inner longing to rediscover the Oneness that has been forgotten.

In Sun 8 we spoke of the Oneness as a superimposition of all possible universes. Put all colours together and you get white light. The One could only choose to become all possibilities. In our ignorance we say, "How could God have allowed this or that tragedy?" If we could see with the light of God we would fail to find any tragedy, just a grand theatre. This is easy to understand because we willingly watch a film containing many terrible things and later we say, what a good movie!

Those who have realized that One are called '*Sākshi Bhūtam*', the witness of the play of nature. It is like the cinemagoer witnessing the movie. Of course, we can be so engrossed in a movie that we forget ourselves. This is how it is with reality. When one remembers oneself, then there is the Self as witness of the movie. What is the drama? Only the playing out of the potentiality of the One. In the Veda, we have *Bhavam* and *Bhavānī*. *Bhavam* is said to be Lord Shiva, the eternal One, pure silence that holds the space for His spouse who is *Bhavānī*. *Bhavam* means 'being' and *Bhavānī* literally means 'let me become'. The impulse to or tendency of becoming is the *Shakti* or power of being.

About 1982, Physics discovered that the Unified Field, the great wholeness of everything, becomes the manifest universe spontaneously out of its own nature. They called it

'spontaneous symmetry breaking.' Some people think that this theory does away with God, but I would say that they have missed the point. They want God to be something different than that wholeness. Whatever there 'was' before time and space must be its mother. The whole idea is inconceivable to the ordinary human intellect and yet we can even write mathematical equations to describe it.

Another Sanskrit expression in praise of the Guru says 'Tat Padam Darshitam Yena', meaning 'By whom the sign of That has been revealed'. The Guru, like the Physicist, can only indicate That by some manifest expression. To know It one has to be It, and then It alone is.

ॐ भगवते नमः

om bhagavate namah

57. Divine; possessed (*Van*) of divinity.

Bhaga or divinity can also mean great good fortune, beauty, knowledge, wealth or fame. Divinity is the attribute closest to Oneness. It has a slight flavour of duality and represents the emergence of the personal god from the impersonal absolute. This name automatically follows from the previous and the next few names further elaborate on how the One becomes the many.

Kings and governments are the repositories of wealth or Bhaga in the world because they are the predominant authority in their domains. The Sun represents both the inner and outer expressions of Bhaga.

ॐ सृष्टिस्थित्यन्तकारिणे नमः

om srstisthityantakariṇe namah

58. The source (*Karin*) of the functions of creation (*Srsti*), maintenance (*Sthiti*) and dissolution (*Anta*).

In the Vedic view, there are three modes of Divinity and three Guṇas or qualities with which everything is endowed. The three modes of Divinity or natural Law are the creative force Brahmā, the sustaining force Vishnu and the dissolving force Shiva. The Guṇas are called Sattva, which we can loosely translate as purity, Rajas, which is activity, and Tamas, which is inertia. Sattva sustains, Rajas creates and Tamas dissolves. This is how the ancient seers perceived and understood nature.

Physics describes the universe in terms of these three functions (e.g. in Feynman

diagrams). As management functions they are vested in the ruling power, whether God on the cosmic level or the government on any mundane level. Within the individual, we all create, maintain and dissolve our thoughts and activities, not by any force of the mind, which is itself a creation arising out of the heart, but by virtue of the presence of the soul in the body. The Self is not directly involved but, by its being associated with a body, all of life unfolds. Just as the mere shining of the Sun causes these three to operate in all forms of life on Earth.

ॐ गुणात्मने नमः

om gunātmane namah

59. Having all the good qualities.

Gunas are qualities of all kinds but in this name it indicates those qualities we consider 'good'. We could infer that all qualities and thus all prototypes of all things reside within the absolute as the latest theories of Physics suggest. The formula that describes the Unified Field has a perfect symmetry and is thus unmanifest. Yet, it is made up of all the formulas that describe the different forces of nature combined with those showing how they bond together. Inherent within it is the spontaneous breaking of its own symmetry and thus the projection of the manifest world.

The Sun represents the *Atman*, which is the individual's being and which has an unmanifest or absolute 'aspect'. That is how the individual can know the ultimate absolute Being, if not quantitatively at least qualitatively.

ॐ घृणिभृते नमः

om ghṛṇibhṛte namah

60. Hot, shining (*Ghr̥ni Bhrt*). Sustained by heat.

If the Sun stopped burning, it would die. The soul also shines. If this ceases, then the soul's knowing becomes utterly unmanifest. This name shows that the one possessing all the good qualities (or all qualities) is shining and thus exhibiting those attributes as needed.

ॐ ब्रह्मते नमः

om bṛhatē namah

61. Expanding, great (*Bṛhat*).

Light, once radiated, endlessly expands. The universe itself is endlessly expanding. Consciousness is always expanding and because of this we all have a longing to expand our territory of influence, even though we might deny this due to various afflictions. As we deepen in silence, our inner essence becomes more subtle and can appear as infinite. Even then, the expansion continues endlessly.

Contraction is inherent within expansion. Wherever we see expansion, something is contracting and where we see contraction, something is surely expanding. It is the nature of things. That is why, in meditation, sometimes we feel as if we are becoming bigger and sometimes smaller or more concentrated.

ॐ ब्रह्मणे नमः

om brahmane namah

62. *Brahman*, the ultimate wholeness.

Brahman is more than the absolute and the relative put together. It has the same root (*Br*) as the previous name. The One that is great, that is endlessly expanding is Brahman. Its realization comes through knowing oneness. That One then devours everything that appears to be different. It is an evolution of knowledge.

This experience is described in the *Brahmā Sūtras*. It comments on the realization of Brahman to help the understanding of one whose consciousness is transforming. When the whole universe and the endless stream of universes are devoured, that is Brahman. Whatever one has known, that knowledge is always just the beginning of knowing totality. There is no end.

ॐ ऐश्वर्यदाय नमः

om aiśvaryadāya namah

63. The giver of sovereignty (*Aishvarya*).

The ultimate ruler of the universe is the Brahman. It has nothing to change in its absolute perfection. The greater the ruler, the less he is involved in day-to-day management. On a small scale the government is endlessly occupied in its business but the ruler of a large country never has to trouble with small details. It is said that in China, the ministers knew what to do just from the way the robe of the Emperor was folded. Wholeness is self-regulating since it comprehends within itself the totality of nature's perfect law. Whatever our realm, this

rulership can be seen from the Sun in our Vedic chart.

ॐ शर्वाय नमः

om śarvāya namah

64. The goer.

The Sun motivates everything by its movement. *Sharva* also means one who hurts or kills. It is a name given to both Lord Shiva and Lord Vishnu. It is mysterious suggesting the power over life and death. That which is given can be taken away at any time. God appears cruel, but only because we falsely identify with something that was never ours to claim. He shows us that by removing that falsehood we then see we had no real ownership.

Letting that into our heart leaves us free. Thus injury is a divine function. In the famous *Bhagavad Gītā*, Lord Krishna shows the hero Arjuna that all the warriors he is about to kill in battle have already been devoured by the Lord personified as Time. “You are merely the instrument” (11.33). He teaches “Do your duty without the sense of personal ownership over the actions” (2.45). This refers to a real state of awareness and cannot be contrived. No one can attain such a state by any act of the mind or will. That state spontaneously arises by genuine surrender, which is the complete relaxation of the heart.

ॐ हरिदश्याय नमः

om haridaśvāya namah

65. The one with yellow or greenish horses (*Ashva*).

The dawn is what proceeds the Sun and is thus poetically described as the horses of its chariot. I often wondered about the word ‘*Harit*’ (*Harid*) as it seems strange that it means both yellow and green. It also pertains to Mercury and we find both colours used for that planet. One day I was sitting on top of a mountain in India watching the sunrise. Then I saw that there is a greenish tinge to the sunrise. Orange blends into yellow and then green. In fact, as the Sun is about to break over the horizon, the atmosphere splits the light into the rainbow giving rise to these colours. It is also probably why the Sun’s chariot is said to have seven horses. As the sky is seen as blue during the day, it is the yellow-green colour that is most obviously proceeding the Sun’s rise and is thus attributed to the horses of the chariot. The seven horses are also considered to be the seven days of the week. These are ruled by the seven visible ‘planets’, Sun, Moon, Mars, etc. This sequence is called the Vara Chakra (Vara is a weekday). It is extensively in Jyotisha. For example, the lord of the day on which one is

born determines one's natural vitality.

ॐ शौरये नमः

om śauraye namah

66. The powerful and valorous. Born of a hero or heroism itself (*Shauri*).

A name given to Lord Krishna and many other faces of the divine.

ॐ दशदिक्संप्रकाशाय नमः

om daśadiksamprakāśāya namah

67. Illuminating (*Samprakāsha*) the ten directions (*Daśadik*).

There are ten directions, eight on the compass, north, north-east, etc., along with up and down. The Self shines in all directions. In other words, this light is not restricted by the limitations of our ordinary range of cognition. The Vedic 'eye', that all-knowingness that arises with the awakening of consciousness, sees and blesses in every direction. A ruler also has to attend to all corners of the territory as well as the airspace and the underground activities.

In anyone's life, it is important to have every direction illuminated. In the Vedic chart, we see which directions are shadowed and thus a potential source of trouble. This mantra supplies one remedy.

ॐ भक्तवश्याय नमः

om bhaktavaśyāya namah

68. Attached to the devoted (*Bhakta*).

A Bhakta is one who is completely faithful to the object of his or her devotion. *Vashya*, literally means 'obedient to'. Thus the one who is the object of the devotion, becomes the servant of the devoted.

Devotion is the characteristic of an open heart. We may open up a little out of self-interest or because we think it could benefit us in some way, but this attracts neither God nor others. To whatever extent we are truly open and can give our full attention, those embodying truth respond. Openness has nothing to gain. This is what makes it so attractive.

Shri RamanaMahārishi, one of the greatest of the saints of the 20th century, said there

were two people of whom he was afraid. These two were truly devoted in their hearts. He knew that he would have to give them whatever they asked for even if it contravened a cosmic law. A saint can contravene the cosmic law because they embody the power which makes the law. In Sanskrit, this is called Aishwarya (Sun 63). However, the maker of the law does not wish to contravene it. Even in this exalted condition, some kind of unique ‘fear’ can arise.

ॐ ओजस्कराय नमः

om ojaskarāya namah

69. Shining.

Opening to the inner being, brings the light of the Self to the physiology. Thus, it is the cause of Ojas, that finest essence which causes the body to glow. Tejas, mentioned earlier (Sun 43), arises from Ojas. Everyone has a degree of this and the constant experience of pure consciousness causes the face and the aura to shine. That is why saints are portrayed with a glow around them or a halo.

ॐ जयिने नमः

om jayine namah

70. The victor (*Jayin*).

The Sun is the natural owner of that state that is always victorious. The Sun is exalted in Aries. Exaltation is where the Graha shines brightest, figuratively. When a person is born with the Sun in Aries (usually between April 15 and May 15) there is the sense of being naturally victorious. This peaks at 10 degrees Aries, corresponding to birth on or around April 25.

The planetary Dashā or cycle of the Sun is only six years, the shortest of all the Grahas. When it starts, there is often a focus on empire building. Initially this can succeed. However, after a few years it may collapse or the person may make his or her own retreat as the Solar influence transforms. The Sun, as we have seen, represents the highest truth and is not greatly concerned with the things of this world. Even if we toy with its outer power, we soon begin to cherish what is more fundamental, the pursuit of self-knowledge. Thus, the focus naturally changes from outer power and influence to inner wisdom.

ॐ जगदानन्दहेतवे नमः

om jagadānandahetave namah

71. The cause (*Hetu*) of the bliss of the whole world (*Jagadānanda*).

All joy ultimately arises from the field of pure being. It is Sat (pure) Chit (consciousness) *Ananda* (bliss). Because it is bliss, then anything that touches it stirs That, like drops of water blown off the surface of the ocean by the wind. In the *Bhagavad Gītā* (6.28) it says, ‘Touching that wholeness (Brahmā Sansparsha) is infinite joy’. In the Upanishads (*Taittiriya* 1.6) it says, ‘Every being is born of bliss, is sustained in bliss, and returns to bliss.’ The *Gītā* and the Upanishads are great texts of the Vedic literature that pertain to the knowledge of the Self.

A good king is a source of joy for all the people even as a bad king makes everyone suffer. Everyone in a position of leadership must remember this. Even the smallest self-interest makes you a bad leader as those you lead pay many times for every little bit you take. Those who serve well are followed by the blessings of those they help, even after death.

ॐ जन्ममृत्युजराव्याधिवज्जितीय नमः

om janmamṛtyujarāvyaḍhivarjitāya namaḥ

72. He removes (*Varjita*) the miseries (*Vyādhi*) associated with birth (*Janma*), death (*Mṛtyu*) and ageing (*Jara*).

That Self is neither born nor does it age or die. Remaining within the cycle of birth, ageing and death, it is ever the same. That is what you really are. There is nowhere to go to know it. We only have to desist from struggling with the cycle and all that it brings to our experience. It is just a show.

ॐ औन्नत्यपदसञ्चाररथस्थाय नमः

om aunnatyapadasañcārarathasthāya namaḥ

73. He is stationed (*Stha*) in his chariot (*Ratha*) moving (*Saṅcāra*) in a high place (*Aunnatypada*).

The high place refers to high moral conduct. Those who live by truth are indicated here. *Stha* points at an established condition, not a fluctuating one. That state is said to be a state of surrender because one is simply allowing the inner Being to guide one’s life. There are no doubts. The cravings in the mind have nothing to attach to. Through spiritual practices and contact with the wise, this condition becomes established. Initially it fluctuates as the mind tries to retain its rulership over the life.

This name expresses that state of unbounded awareness. This can only be known by being It for there is no satisfactory description. Fortunately, many people have had a taste of this at some point in their lives. For example, the usual sense of limitation may dissolve as a person falls asleep. Once known, one can readily understand the sense and essence of the scriptures.

ॐ असुरारये नमः

om asurāraye namah

74. The enemy (*Ari*) of the demonic forces (*Asura*).

Asura is one who is not drinking the nectar, is not touched by the immortal, is not a knower of truth. This is the condition of the mind lost in its hopes and fears. The mind itself is not the enemy. Once the Self or inner Sun is known, the mind becomes calm. The Asuric tendency is pacified.

ॐ कमनीयकराय नमः

om kamanīyakarāya namah

75. Making (*Kara*) lovely (*Kamanīya*).

The Solar energy makes one desirable or charming. It is the expression of truth. When we follow the voice of our inner being, it is just like obeying a good guide. It has none of the energy of taking to fill our own need. It is such a quiet voice, like an inner knowing. We all have it, but we have to cultivate a habit of following that knowing.

ॐ अब्जवल्लभाय नमः

om abjavallabhāya namah

76. The delight (*Vallabha*) of the lotus flower (*Abja*).

When the sun rises, the lotus flowers open. He delights them. The Chakras in the body are said to be lotuses. They open in the light of the inner Sun of truth. It is a commonly held misconception that the light of the Self shines forth because of the Chakras opening. This name makes it clear that they open due to the shining forth of the light of the Self. That is why forcing the bodily Shakti through extreme techniques can lead to a distortion of both the subtle and the gross within. The name also means the beloved of the Moon. The Sun is the

king and the Moon is the queen.

ॐ अन्तर्बहिःप्रकाशाय नमः

om antarbahihprakāśāya namah

77. Shining both within (*Antar*) and without (*Bahiḥ*).

This name makes it clear that both the inner Sun and the outer visible Sun are indicated by all of the names.

ॐ अचिन्त्याय नमः

om acintyāya namah

78. Beyond thinking, inconceivable (*Achintya*).

The *Taittiriya Upanishad* (2.4) says about the Self, ‘from where the mind and speech turn back’. Pure Being is beyond our thoughts and feelings. Just as the power and glory of the outer Sun is hard to conceive, so is the nature of the Self.

ॐ आत्मरूपिणे नमः

om ātmarūpiṇe namah

79. The form of the Self or soul.

The *Atma* is the pure Being as knowable by the individual soul or *Jīva* in Sanskrit. The *Jīva* can know the Atma and then it naturally identifies with it. This name confirms the use of the Sun in Jyotisha as the indicator for the Atma.

ॐ अच्युताय नमः

om acyutāya namah

80. Imperishable (*Achyuta*).

The Self does not perish with the ageing and death of the body.

ॐ अमरेशाय नमः

om amareśāya namah

81. The lord (*Isha*) of the immortals (*Amara*).

The Sun is the longest living form in the solar system. The laws which brought the Sun into existence will still be there when it has burned out. The inner Sun is the container and thus the lord of all its powers. These are the laws of nature personified by the gods. They are immortal in so far as they are the power of that from which everything arises. This name points to that state which transcends the changing factors of life.

Amara also means gold and mercury. The metal of the Sun is gold. Its gem, ruby, is best set in gold. Mercury is meaningful here because, while it is normally extremely poisonous, once processed it becomes a medicine that is said to give relative immortality. In the Vedic alchemy there is a 16-stage process through which Mercury is modified. It is repeatedly heated and dried with different herbs. It requires great care and takes about nine months. Some friends tried for many years to complete this process. However, every time some interruption took place. Even if there is a small defect, the whole work is spoilt and one has to start over. Eventually, they managed to process through eight stages and their Guru said that was good enough. Even this is a powerful medicine. The 16-stage product is said to bring instant perfection as in the ability to fly with even a pinhead of it put on the tongue.

Fortunately, living in truth does not need physical medicine. It is satisfied by even a moment of realization of pure being. If the bodily existence is prolonged, then that depth of knowing would increase more and more. It is said one yogi came to know that he would meet his Guru only after 1,400 years. Since being born and reborn is a troublesome and uncertain business he used special techniques and, perhaps, medicines to keep himself alive until he met her. Prolonging life has a value especially for the self-realized, but only from the point of view of difference: the body and individual experience. From the cosmic perspective, nothing that we do or do not do matters. Even a long life on Earth is just a micro-moment to the universe.

ॐ परस्मै ज्योतिषे नमः

om parasmai jyotiṣe namaḥ

82. The light (*Jyotis*) for another (*Parasmai*).

The Sun shines and others enjoy. The mind sees and understands because of the Self. If there is no thinker, then there would be no thought. Nothing remains for the truly wise but assisting others to know that wisdom. There appears to be a great sacrifice in this. For example, in the crucifixion of Jesus or those saints like Shri Amritānandmayī Mā who constantly absorbed the ‘sins’ or suffering of others. The great ones certainly experience physical pain

by doing this, but that is no deterrent. They are just fulfilling their purpose.

ॐ अहस्कराय नमः

om ahaskarāya namah

83. The creator of the day (*Aha*) or, by inference, day and night.

The Sun is the cause of the day so it is said to be the ruler of it. *Aha* can also suggest unrestricted ('a') joy ('ha'). In English we speak of an '*Aha*' experience which brings a moment of joy and inspiration.

ॐ रवये नमः

om ravaye namah

84. The creative power.

Ravi is one of the most common names used for the Sun in Hindi. *Rrr* is the vibration from which everything emerges (*vi*). *Ravivar* is Sunday. It is a Sanskrit term also used in Hindi. The Egyptian Sun god is called Ra.

The three names, Sun 84-86, form a trinity: The Creator, the Maintainer and the One who wields the power to dissolve everything. These are the three powers of the Supreme Divine (see also Sun 58).

ॐ हरये नमः

om haraye namah

85. The maintainer.

This name (*Hari*) could be derived from the two previous names. *Hari* is a common name for Lord Vishnu, which is the aspect of divinity that sustains everything. 'Ha' is joy, 'ri' is vibrating, expressing, knowing. Everything is sustained by an awareness of bliss. Those who find little joy in life, die soon by their own disinterest in life. Those who constantly find new joy in life, blossom in their health and well-being. It is the nature of things. Let those who seek pleasure at the cost of the well-being of others pay careful attention. The result is certain to be a curtailment of their happiness and longevity.

There is a wonderful story from the great epic, the *Mahābhārata*, which illustrates this. The great kings, the Pandavas, were performing a profound Vedic Yagya (ceremony) involving

complex rules and huge charities. It was attended by all the great sages and was considered the height of sanctity. Towards the end, a strange mongoose, half of whose body was gold, entered the centre of the Yagya and rolled in the dirt. Then he sat up and declared to the Kings and sages that their Yagya was worthless. They were amazed and surprised and asked the extraordinary mongoose to explain himself. He said that there had once been a drought and the people were dying. One family had only a few grains of rice left to feed their children. Then a monk had come to their door begging food. The parents had lovingly fed the unexpected guest, as is the tradition in India and many other countries. Subsequently they all died and attained Moksha.

The mongoose explained that he, by chance, rolled in the dust of that house on one side of his body. He had turned gold due to the extreme sanctity created by the generosity of this family. After that he had been looking for another holy place that would turn his other side gold, but even the great ceremony of the kings was inadequate.

I was lucky enough to see a pair of golden mongoose on top of a small mountain in the Himalayas. They appeared on my birthday as I was walking towards the Kassar Devī temple near Almora. The underside of these animals is golden and the back is dark brown. This may be the animal referred to in the story.

This name is applied to many gods and planets. It also means a ray of light, fire, the wind, or a yellow or greenish colour as discussed earlier.

ॐ परमात्मने नमः

om paramātmane namah

86. The Supreme Soul.

In Advaita, *Paramātman* is the highest Brahman, free of qualities. When associated with qualities, it is Ishwara or Lord Shiva. He has the role of controlling the dissolving or destructive powers. This name tells us that we can see the Sun in the Vedic chart not only as the individual soul but also as the Supreme Soul. Just as we can see the relationship between the individual and the Guru or guruhood by seeing the position of Jupiter, we can see the relationship to the highest, to God, through the position of the Sun. This is possible because it is the view from the individual human being that is revealed. The chart is not telling us about the Supreme.

This name explains why kings and rulers often feel that they have a divine right to rule. It is a complete illusion but a predictable one. It approximates the truth only for those who have no personal self-interest. There must be no trace of selfishness. This is why renunciate

saints are called Mahārāj (king) in India.

The best arrangement of government is that some competent ruler is there who respectfully follows the advice of a self-realised soul. I came across such a situation in Africa. A president who was genuinely free of corruption had a realized Guru from India. The President kept his cabinet clean, though the lower ranks were frequently corrupt. The saint had armed guards because he had repeatedly saved the life of the president and was thus the prime target of the enemies of the president. The whole arrangement was very private as far as the ordinary public was concerned. As it happened, the government refused to spend their meagre foreign exchange resources on whisky and the like, due to the need of buying medicine and other essentials. This caused a powerful foreign government to feel that they were obstructing free trade. That government sent its agents in and manipulated the media until the president was removed and replaced by someone who proved to be very corrupt.

There is a delightful story about this President's Guru. Once, it was the day celebrated as the birthday of Lord Krishna. He prepared some food and took a vow that he would not eat until the Lord had taken the food offered to Him. So he waited. Hours passed. He was beginning to doubt his faith then, suddenly, there was a bang on the door. He opened it and found a cow. It stepped forward, gently pushing him aside, walked across to the offering plate, took a chapati (piece of bread), turned and left the room. Krishna is famous as Gopala, the protector of cows.

ॐ तरुणाय नमः

om taruṇāya namah

87. Ever youthful.

Taruṇa is tender, soft, newly born. Pure tenderness is the nature of pure consciousness. It gives youthfulness to those who are strongly associated with the Sun in their chart. This is why the Sun can indicate a youth in Prashna. Prashna is the science of answering questions. If one is asked about a person, one has to distinguish the age group of that person from the Grahas involved.

This mantra can help cultivate tenderness. This is key to developing wisdom and enlightenment. Everything that is hard inside has to soften to attune to reality. Astrophysics can make us feel that the universe is a very harsh and dangerous place, and yet all that we see on Earth has also arisen in this universe down to the finest and most tender touch. In the beginning there was nothing whatsoever, until space and time burst forth. Eventually stars and black holes emerged, and then came life itself protected by the same forces that would destroy it elsewhere.

It is said that if consciousness is sufficiently refined, even the body can go beyond the sphere in which it is influenced by the forces of material nature and become immortal and invincible. Perhaps in this era of humanity, such a state is not possible, but the Vedas claim that in the far past such a state could be attained by a rare few. It is also said that when the bodily airs or Prāṇas are balanced, the body becomes light and can fly at will. In this state, it is free from ageing. A story from Sri Lanka tells us that, much before the coming of the Portuguese sailors and soldiers some 500 years ago, the morning sky was darkened by perfected ones flying north to bathe in the Ganges. Gradually the number decreased until, around the time of the foreign arrivals, there was none. I met an astrologer who watched the great sage Swāmi Sivānanda floating in the air just above the Ganges during his early morning meditation. He would sit on a windowsill of his room by the bank of the river and then gently drift up and out across the water. I have heard other such stories with a believable provenance.

Having fostered the delicate development of biological life to the higher forms, eventually a state of life can arise that can advance out into the dangerous arena of space where no ordinary human can safely venture. To travel out to Mars and beyond, we think of protecting ourselves with various shields and devices. However, only the most refined awareness can actually associate with the vast and violent material reality of the universe due to its intimacy with the infinitely dynamic reality beyond the material.

ॐ वरेण्याय नमः

om vareṇyāya namaḥ

88. The pre-eminent, most esteemed or desired.

Varenya is also saffron, a colour close to that of the Sun especially on rising and setting. Saffron, the plant, costs more than gold by weight. Its colour is associated with purified souls who have risen above the worldly desires. The reason for wearing saffron coloured garb is to show that one has taken the fires of the householder life inside. When the cloth is taken, the funeral rites are done and thereafter the person may not cook or perform the fire rituals. Everything of the mundane life must be foregone.

ॐ ग्रहाणां पतये नमः

om grahāṇāṁ pataye namaḥ

89. The ruler of the planets (*Graha*).

Graha is a seizer (or grasper). As the *Pati* or lord, the Sun should be considered the

dominant Graha. It is studied for how the matters of life are seen with respect to the individual soul or sense of self.

In English, we talk about planets in the chart but Graha refers to the archetypal powers that cause us to pass through various experiences. We understand those powers from the map of the sky. It is not necessary to hypothesize some physical influence on us by the actual planets, such as Jupiter and Saturn.

The Sun shows the maturity of the soul. The Moon shows the physical, mental and emotional spheres of life. The view from the Moon is the primary study for most worldly matters. The Ascendant shows the intelligence and is also important in understanding our experiences.

ॐ भास्कराय नमः

om bhāskarāya namah

90. The cause of brilliance or that which makes things clear or evident.

Bhāskara also means majesty, glory and desire. We need light to see and we need a quiet space internally to properly understand. Once we have put down our issues and agendas that cause so much noise in the brain, then everything becomes clear without any mental effort.

ॐ अदिमध्यान्तरहिताय नमः

om ādimadhyāntarahitāya namah

91. The one who has no beginning (*Adi*), middle (*Madhya*) or end (*Anta*).

The Supreme Being alone is free from (*Rahita*) a beginning, middle or end. The state of Samādhi is the even state of the mind or intellect. In that state, there is no time and hence no beginning, middle or end. These are the defining factors of worldly things. The recognition of Samādhi comes about by the Grace of God or the Guru. We can practise many things such as meditation but, unexpectedly, one day we realise that we are That and always were.

There is no real meaning in saying that “I realized the Truth at such and such time and in such and such place.” It never occurs in time and space. Later on, we may think there is some association between a place and time and that cognition but even the memory cannot be localized. Those who know what I am saying will understand, otherwise it may seem strange.

ॐ सौख्यप्रदाय नमः

om saukhyapradāya namah

92. He gives the fruit of happiness.

Sukha is pleasure and happiness. *Saukhya* is what arises from that. It is true felicity. Pleasure is always rising and falling. The essence of that is the joy that exists irrespective of the changing experiences.

ॐ सकलजगतां पतये नमः

om sakalajagatām pataye namah

93. The lord (*Pati*) of the whole world (*Sakala Jagatām*).

He presides over the wholeness of everything that exists.

ॐ सूर्याय नमः

om sūryāya namah

94. The flow of creation.

'Su' has a sense of flow and 'Ri' is the primordial creative vibration. 'Su' also says that it is good. Who is to find fault with anything under the Sun? That is why we feel free to criticize that which we call 'dark' but we know that even the darkness is an expression of the same power as the light. Just as by creating the day, the night was created.

Surya is said to be the energy of the Sun in springtime. That is when we feel this flow of sweetness most.

ॐ कवये नमः

om kavaye namah

95. The omniscient.

Kavi indicates a sage, one who has supreme knowledge. This is the natural indication of the Sun. It signifies the Self and the Highest. Kavi is also a poet. This is discussed more under Venus. The very best of poetry, to my mind, has been inspired by the touch of truth as in Rumi, Wordsworth and Whitman.

ॐ नारायणाय नमः

om nārāyaṇāya namah

96. The person who moves (on the cosmic waters).

Nārāyaṇa is a famous name for the divinity. It is the ultimate causal principle. This is like the Taoist saying ‘Wu Wei’: action and yet no action, movement on the ground of no movement. This seems to be pure paradox but it is an obvious and unmistakable experience that arises with sufficient quietness of consciousness. Another meaning is ‘the refuge of mankind’. This name can be taken as the first in a sequence describing the birth of time and space. It is said that the Creator was born of a lotus that arose from the navel of Lord *Nārāyaṇa*. Then, he caused the whole of creation to manifest.

ॐ परेशाय नमः

om pareśāya namah

97. The supreme (*Para*) ruler (*Isha*). The lord of Para or the field of the transcendental.

Para is the great Oneness. It is its own inherent intelligence. There is none other. *Para* is the husband of Prakriti, nature, in the sense that the Supreme Oneness is the spaceholder, or the male element, of the dynamism, which is the female, the Shakti. This establishes the identity of *Sūrya* with Shiva. In the Vedic chart, *Sūrya* can indicate the worship of Shiva as well as *Śrī Rāma*, who is identical with *Nārāyaṇa*. *Para* is also the finest of the four levels of speech or expression. It is the Veda whose vibrations give rise to everything.

ॐ तेजोरूपाय नमः

om tejorūpāya namah

98. The one with a shining (*Tejas*) form (*Rūpa*).

The first and finest expression of space and time is a brilliant light. The poetic Sanskrit sages say that it is ‘brighter than a thousand or millions of suns’. For example, Ganesha is hailed as ‘*sūrya koti samaprabha*’.

ॐ श्री हिरण्यगर्भाय नमः

om śrīm hiranyaśarabhyā namah

99. The most auspicious golden womb (*Hiraṇya Garbha*).

This is the first manifestation of the universe or its most subtle condition. *Shrī* often indicates the Divine Mother, since naturally She is the one with the womb carrying the whole creation. That womb, being golden and shining is indicated by the Sun. This indicates the fertility or creative aspect of the Sun despite its strong masculine appearance. *Shrīm* is the Bīja or seed mantra of Lakshmī, the Goddess of wealth, beauty and victory. These names (99-102) bring out these key sounds and suggest their sphere of effects.

ॐ ह्रीं सम्पत्कराय नमः

om hrīṁ sampatkarāya namaḥ

100. The giver of abundance (*Sampat*).

Hrīm is the Bīja of Bhuvaneshwari, the queen of Shiva, the Lord of the world. It indicates fascination, dissolution and the essence of everything. *Hrīm* is also the Bīja recited by the Sun as it moves.

ॐ ऐं इष्टार्थदाय नमः

om aim iṣṭārthadāya namaḥ

101. The giver of desired wealth (*Iṣṭārtha*) or purpose of life be it Dharma, fulfilling one's duties; Artha, wealth; Kāma, pleasures; or Moksha, liberation.

Aim is associated with the Goddess Saraswati who rules over wisdom. These three names (99-101) signify the Shaktis of maintenance (Lakshmi), dissolution (Bhuvaneshwari) and creation (Saraswati). The order is very significant. A-U-M represents creation (A), maintenance (U) and destruction (M). So the order here in these three names signifies U-M-A, the name of the Goddess Parvati, wife of Lord Shiva, who obtained her status through unwavering meditation and devotion.

ॐ अं सुप्रसन्नाय नमः

om arīṁ suprasannāya namaḥ

102. Serene, gracious and favourable (*Suprasanna*).

Am is to serve and honour. The Sun is the Paramātman. By following the Will of God,

which is our very Self, we get the highest serenity.

ॐ श्रीमते नमः

om śrīmata namah

103. Possessing all auspiciousness (*Shriman*), all glory and fortune.

ॐ श्रेयसे नमः

om śreyase namah

104. The best of everything (*Shreyas*).

The most blessed. This indicates that the Sun is the signifier of auspicious results and the highest good. This can be applied particularly in Muhurta (elections) and Prashna (answering questions). Commonly, the Sun is taken as a malefic. It is egotism that gives the malefic results. Otherwise, the Sun indicates most noble qualities.

ॐ सौख्यदायिने नमः

om saukhyadāyine namah

105. Giving (*Dāyin*) felicity, joy (*Saukhya*).

ॐ दीप्तमूर्तये नमः

om dīptamūrtaye namah

106. Whose form (*Murti*) is light (*Dipta*).

The Sun's position in the Vedic chart shows how we shine, how our face glows and how our actions appear to others. The Sun is naturally an Agni or fire Graha along with Mars and Ketu. It also relates to vision. Those born at sunrise can have some eyesight deficiencies. Perhaps their own glow makes seeing other things a little less easy!

ॐ निखिलागमवेद्याय नमः

om nikhilāgamavedyāya namah

107. One who knows (*Vedya*) all (*Nikhila*) the sacred lore (*Agama*).

Through study and realization, those ruled by the Sun can embody the highest truth as well as enjoying broad knowledge. Vedyā can also mean that they are recognised for that knowledge. That which is given by the Sun, shines in the world.

ॐ नित्यानन्दाय नमः

om nityānandāya namah

108. Eternal bliss.

The last name leaves us with a promise and an assurance. The Sun is said to be Krura (cruel) but as the Kāraka for the Self, the Atman and the Parāmatman, the soul of all, it is the very fount of eternal (*Nitya*) bliss (*Ananda*). To know that bliss and to live it fully requires a perfect surrender to the natural law, which resides within the Self. Such a demand may seem cruel when we are distracted with many other things but it is not inherently so.

The Sun requires that we live according to natural law. Like the government, it forces us to obey its laws and punishes us if we stray. The Sun in the Vedic chart shows where we may be forced to do things we dislike. Bliss is the eventual fruit of our acceptance. The worship of the Sun consists of selfless service. It is hard but it is really good. It is the way to eternal bliss.

This mantra helps us to rise to the Highest.

ॐ तत् सत्

Om tat sat

THE MANTRAS OF SURYA IN TRANSLITERATION

1. om aruṇāya namaḥ
2. om śaraṇyāya namaḥ
3. om karuṇārasasindhave namaḥ
4. om asamānabalāya namaḥ
5. om ārtarakṣakāya namaḥ
6. om ādityāya namaḥ
7. om ādībhūtāya namaḥ
8. om akhilāgamavedine namaḥ
9. om acyutāya namaḥ
10. om akhilajñāya namaḥ
11. om anantāya namaḥ
12. om ināya namaḥ
13. om viśvarūpāya namaḥ
14. om ijyāya namaḥ
15. om īndrāya namaḥ
16. om bhānave namaḥ
17. om indirāmandirāptāya namaḥ
18. om vandanīyāya namaḥ
19. om īśāya namaḥ
20. om suprasannāya namaḥ
21. om suśīlāya namaḥ
22. om suvarcase namaḥ
23. om vasupradāya namaḥ
24. om vasave namaḥ
25. om vāsudevāya namaḥ
26. om ujjvalāya namaḥ
27. om ugrarūpāya namaḥ
28. om ūrdhvagāya namaḥ
29. om vivasvate namaḥ
30. om udyatkiranajālāya namaḥ
31. om hrṣīkeśāya namaḥ
32. om ūrjasvalāya namaḥ
33. om vīrāya namaḥ
34. om nirjarāya namaḥ
35. om jayāya namaḥ

36. om ūrudvayavinirmukta nijasārathaye namaḥ
37. om ḍśivandyāya namaḥ
38. om rughantre namaḥ
39. om ḍksacakracarāya namaḥ
40. om ḍjusvabhāvavittāya namaḥ
41. om nityastutyāya namaḥ
42. om ḍkāramāṭrkāvarṇarūpāya namaḥ
43. om ujjvalatejase namaḥ
44. om ḍkṣādhināthamitrāya namaḥ
45. om puṣkarākṣāya namaḥ
46. om luptadantāya namaḥ
47. om śāntāya namaḥ
48. om kāntidāya namaḥ
49. om ghanāya namaḥ
50. om kanatkanakabhūṣaṇāya namaḥ
51. om khadyotāya namaḥ
52. om lūnitākhiladaityāya namaḥ
53. om satyānandasvarūpiṇe namaḥ
54. om apavargapradāya namaḥ
55. om ārtaśaranṇyāya namaḥ
56. om ekākine namaḥ
57. om bhagavate namaḥ
58. om sr̥ṣṭisthityantakāriṇe namaḥ
59. om guṇātmane namaḥ
60. om ghṛṇībhṛte namaḥ
61. om bṛhate namaḥ
62. om brahmaṇe namaḥ
63. om aiśvaryadāya namaḥ
64. om śarvāya namaḥ
65. om haridaśvāya namaḥ
66. om śauraye namaḥ
67. om daśadiksāṁprakāśāya namaḥ
68. om bhaktavaśyāya namaḥ
69. om ojaskarāya namaḥ
70. om jayne namaḥ
71. om jagadānandahetave namaḥ
72. om janmamṛtyujarāvyādhi varjitāya namaḥ
73. om aunnatyapadasañcāra rathasthāya namaḥ

74. om asurāraye namaḥ
75. om kamanīyakarāya namaḥ
76. om abjavallabhāya namaḥ
77. om antarbahihprakāśāya namaḥ
78. om acintyāya namaḥ
79. om ātmarūpiṇe namaḥ
80. om acyutāya namaḥ
81. om amareśāya namaḥ
82. om parasmai jyotiṣe namaḥ
83. om ahaskarāya namaḥ
84. om ravaye namaḥ
85. om haraye namaḥ
86. om paramātmane namaḥ
87. om taruṇāya namaḥ
88. om vareṇyāya namaḥ
89. om grahāṇāṁ pataye namaḥ
90. om bhāskarāya namaḥ
91. om ādimadhyāntarahitāya namaḥ
92. om saukhyapradāya namaḥ
93. om sakalajagatāṁ pataye namaḥ
94. om sūryāya namaḥ
95. om kavaye namaḥ
96. om nārāyaṇāya namaḥ
97. om pareśāya namaḥ
98. om tejorūpāya namaḥ
99. om śrīṁ hiraṇyagarbhāya namaḥ
100. om hrīṁ sampatkarāya namaḥ
101. om aim iṣṭārthadāya namaḥ
102. om arṁ suprasannāya namaḥ
103. om śrīmate namaḥ
104. om śreyase namaḥ
105. om saukhyadāyine namaḥ
106. om dīptamūrtaye namaḥ
107. om nikhilāgamavedyāya namaḥ
108. om nityānandāya namaḥ

SOURCES AND ACKNOWLEDGEMENTS

While these lists are well known to traditional astrologers in India, I only found two places where they had been printed. I am thus indebted to Dr Mrs Saraswathy and Prof. B. A. Eeswaran for publishing a Sanskrit text of the names of the Grahas in their book *NavaGrahas*, albeit without translation and source, and Prof. S.K. Ramachandra Rao for his outstanding compendium *The NavaGraha Kosha*, which includes another set. Prof. Rao informed me that his work was based on a medieval text. Regretfully Prof. Rao has passed away. These two sources have some differences. Where I felt that both versions of a name had merit, I included both under the same number.

I am most grateful to Pandit UmaShankar Jois, priest of the Mukambika temple, Kollur, Karnataka, India, for his help in the early stages of this work. Regretfully, he has now passed away. Many other pundits gave me their learned opinion on particular names and I thank them all. My Jyotish Guru, Pandit Sanjay Rath, has been a great inspiration.

Two great artists have kindly allowed me to showcase their beautiful work. Pieter Weltevrede, acclaimed Dutch master painter, did all the colour work. The drawings were done by the highly talented Jane Adams. Find out more about them in the Section 'The Artists'.

Many people helped me with editing and proofreading and I thank them all. Especially, I want to thank my wife Susie for her considerable assistance and all my family for their love and support.

ABOUT THE AUTHOR

Andrew Foss has a PhD in Computing Science from the University of Alberta and is also an Oxford University Physics graduate with publications in Nature and other leading scientific journals. He is the author of the book *High-Dimensional Data Mining*. He enjoys a deep love of music, art and poetry and has more than 30 years experience studying and teaching the Vedic wisdom around the world. He is the Founding President of the British Association of Vedic Astrology, Editor of the BAVA Journal *Gochara* and is a Certified Jaimini Scholar and Jyotish Pandit, the highest professional certifications in Vedic Astrology involving nine years of continuous study. He has developed the unique, easy and powerful software **Shri Jyoti Star** that has become the first choice amongst the leading Vedic Astrologers around the world. Andrew is married and lives with his family in Virginia, USA.

SECRETS OF VIMSHOTTARI DASHĀ

As a bonus I have decided to publish some unique secrets about Vedic Astrology in the printed version of this book, which will also have the mantras of all nine planets. Please visit YogaOfThePlanets.com for more information.

For 33 years, I, like everyone else who studies Jyotisha, wondered about the origin of the lengths of the Vimshottari Dashās. I could never find a way into this mystery. Nowhere in the literature, ancient or modern, can even a satisfactory hint be found. Then, on July 7, 2015, I saw on the web at least a partial derivation of the sequence of lords. It relied on knowing the Dashā cycle lengths. At the end, the author appealed for someone to find a solution to the problem of deriving the length of the cycles. The thought came, 'let's give it a shot'.

I pulled out a fresh sheet of paper and started writing down equations that might help. Bit by bit the key principles unfolded themselves. It did not take long to realize that I had an answer and it just required some polishing. In the process, some wonderful insights appeared as well as a profound advance in the understanding of the Tāra Bala, which is most important for interpreting the Dashā. I have not found this written anywhere. Therefore, both these re-markable and interesting secrets were given to me and I am sharing them with you.

Notes

The AtmaKāraka is the soul planet. It is the Graha that has advanced furthest in its zodiacal sign. Rahu is naturally retrograde, so it is an exception being measured from the end of the sign. Ketu is not considered as it represents the freedom of the soul, not its embodiment.

The Rig Veda Samhita: A Collection of Ancient Hindu Hymns. Trans. H.H. Wilson, Ed. W.F. Webster, Trubner & Co., London, 1888.